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ABSTRACT

MASTER PLANNING FOR CHURCH GROWTH IN SERBIA

by

Radivoje Rade Milosavljević

Adviser: Skip Bell

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

Seventh-day Adventist Theological Seminary

Title: MASTER PLANNING FOR CHURCH GROWTH IN SERBIA

Name of researcher: Radivoje Rade Milosavljević

Name and degree of faculty adviser: Skip Bell, D.Min.

Date completed: August 2001

Very quickly we are approaching the second coming of our Lord Jesus Christ. The worldwide Seventh-day Adventist Church is growing as never before. However, the SDA Church in the former and present-day Yugoslavia grew rapidly in some periods, and declined in others. What factors helped the SDA church to grow? How can the power of the Holy Spirit be combined with a good strategic planning process to fulfill the Great Commission? This vital issue needs to be acknowledged and observed with practical steps taken to find causes and solutions.

This dissertation examines the development of a master-planning strategy for church growth in the Serbian Seventh-day Adventist Church, in view of the new contextual situation after the civil war of 1991. The strategy identifies factors of church growth, through research and experience, and integrates them to be practically effective in implementing the Gospel Commission.

To achieve these objectives, several disciplines were applied as practical tools to integrate church growth theory, theology, and practice for the suggested model in Serbia: Leadership and organizational theory (Chapter 2), Biblical theology (Chapter 3), Church growth theory (Chapter 4), general, religious, and Adventist history (Chapter 5), socio-cultural characteristics of Serbia (Chapter 5), a statistical survey (Chapter 6), contextual and institutional factors (Chapter 6), and research by questionnaires and interviews (Chapter 7).

This model provides an interpretive framework for growing healthy churches through natural church development. The Master Planning Model (MPM) for church growth has seven phases representing fifteen action steps. The “key” to strategic planning for growing churches and making more disciples is found in the harmonious interplay of all of them within the master-planning cycle.

The model is applied to the Seventh-day Adventist Church in Serbia. Church growth data were collected and analyzed in field research from Seventh-day Adventist sources (Chapter 6), by correspondence, by questionnaires sent to 134 pastors (for the period between 1981-1995), and through interviews with pastors and leaders in the former Yugoslavia and Serbia (Chapter 6). When the findings of the field research were examined (Chapter 6 and 7), the factors influencing church growth and decline in the SDA Church in the former and current Yugoslavia became evident. These are addressed in chapter 9 for church leaders who are making decisions for churches.

The results of the study show that church growth in Yugoslavia, and especially in Serbia, is very complex. While the field research focused on the Adventist church in Yugoslavia, the master-planning model itself is broad enough to be used in other cultural and denominational contexts.

Andrews University
Seventh-day Adventist Theological Seminary

MASTER PLANNING FOR CHURCH GROWTH
IN SERBIA

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Ministry

by
Radivoje Rade Milosavljević

August 2001

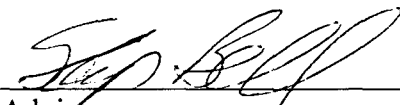
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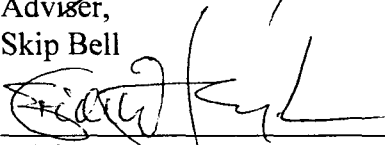
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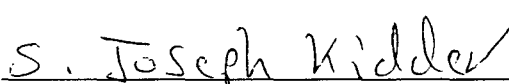
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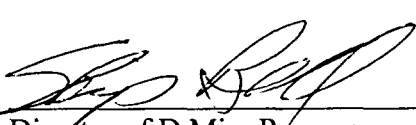
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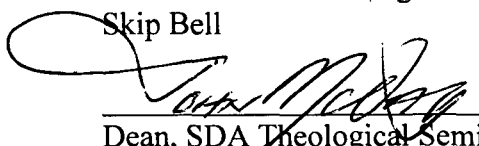
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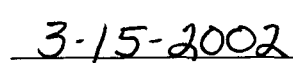
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3-15-2002
Date approved

To Želja-Ella,
my lovely wife, my best friend,
who never gave up believing in me;
to my three heros, my wonderful children,
Igor, Mirta and Philip.

I also dedicate this dissertation
To the leadership in the South-East European Union Conference
and the Adriatic Union Conference,
To the pastors, my colleagues and friends, who have served with me
in former Yugoslavian Union Conferences,
To the educators and students in the theological seminaries
in Belgrade and Maruševac,
To the brothers and sisters through whom
God made the church growth possible,
To you—
the person for whom salvation of people is a life-long goal,
and science above all sciences.
God bless you all!

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PART ONE: THEORETICAL FOUNDATIONS
FOR MASTER PLANNING

CHAPTER I

INTRODUCTION

The Task of the Study

This study deals with the development of a master-planning strategy for church growth in the Serbia Seventh-day Adventist Church,¹ in view of the new contextual situation after the civil war of 1991. The strategy identifies contextual and institutional factors that influence “patterns of church growth and decline”² and integrates them into a comprehensive church growth strategy.

Justification of the Study

The study has grown out of personal, institutional, and theological concerns.

1. *Personal.* My interests in church growth developed during my twenty years as a pastor in Serbia, and Bosnia and Hercegovina. Since then I have desired to help former Yugoslavian SDA churches, especially those in Serbia, to grow. Our churches have grown in some periods and declined in others, but one question leaves many pastors

¹From now on I will use the abbreviation SDA for “Seventh-day Adventist” as a noun or adjective; but I use the term “SDA Church in Serbia” for the Seventh-day Adventist Church in the South and North Serbian Conferences.

²Dean R. Hoge and David A. Roozen, *Understanding Church Growth and Decline: 1950-1978* (New York: Pilgrim Press, 1979).

wondering: What factors help the SDA church to grow? I am using my twenty years of experience to develop a master plan that will promote more vigorous church growth.

2. *Historical.* As I surveyed the growth history of the church, I noticed that times of crisis and change (political conflict, social change, wars, famines, floods, earthquakes, epidemics, etc.) contributed to church growth. After the first and second world wars, the SDA Church in Serbia began to grow.¹ When the civil war started in 1991, church growth (1991-1995) increased rapidly.² Oosterwal has made a similar observation.³ In some other areas of the world (Korea, Zaire—now the Congo, Indonesia, Ethiopia, Papua New Guinea, Peru, and South India), these crises have had a deep psychological effect on people; as a result, large numbers have decided to receive Jesus. Recent changes in Eastern Europe, especially in Russia, the former Yugoslavia,⁴ Yugoslavia⁵ and Serbia have again resulted in a greater contextual potential for growth. This study allows me to design an institutional strategy that is sensitive to these contextual factors. Also, the new situation in Serbia forces me to ask, How can we minister effectively now and lead the

¹*Seventh-day Adventist Yearbook* (Washington, DC: Review and Herald Publishing Association, 1945-1952).

²*Seventh-day Adventist Yearbook*, 1991-1995.

³Gottfried Oosterwal, *Servants for Christ* (Berrien Springs, MI: Andrews University Press, 1980), 8.

⁴From here on I will use the name *former Yugoslavia* for the country as it was before the civil war (1991), with the six republics: Serbia, Croatia, Slovenia, Bosnia and Hercegovina, Macedonia, and Montenegro.

⁵From here on I will use the name *Yugoslavia* for The Federal Republic of Yugoslavia (FRY), renamed under the new constitution of 1992, which consists of the Republic of Serbia (Srbija) and the Republic of Montenegro (Crna Gora).

church to growth after the civil war ends?

3. *Institutional*. This is the first time that a study of this scope has been done. While Adventists keep good membership records, no one has studied the specific situation of growth in the SDA Church in the former and present Yugoslavia with the intent to design a comprehensive strategy for growth that is contextually appropriate. This study attempts to fill the need for a master plan of church growth using adequate research as a basis.

4. *Pastoral*. In Matt 24:14 Jesus said, “My gospel of the kingdom will be preached in the whole world.” This dissertation intends to show how we can use the power of the gospel to preach the good news after the civil war and the air-force bombing of 1999 to help heal the wounds of the Yugoslavian people.

Expectations of the Study

This dissertation develops a detailed master plan for Seventh-day Adventist church growth in the South East European Union in Yugoslavia, and especially in Serbia, for work among Orthodox and secular people. It will contribute to the life and mission of the church by serving as a base for designing new programs for church growth in the changed contextual situation. I am modeling a way for SDA ministers, administrators, and other church leaders to establish personal and comprehensive strategies for church growth. This study helped me to increase my knowledge of church growth. It also provides teaching materials for pastors, church leaders, and ministers. I hope that this project will eventually lead to a textbook for promoting Adventist church growth in

Serbia. Lastly, I hope that this dissertation will encourage a renewed sense of urgency with regard to Christ's commission (Matt 28:19-20) to take the gospel "to every nation, tribe, language and people" (Rev 14:6).

Limitations

This study hopes to address some of the critical factors of church growth of the Seventh-day Adventist Church in Yugoslavia, especially in Serbia, among Orthodox and secular people for the primarily limited period of fifteen years (1981-1995), with the purpose of designing a comprehensive church growth strategy that is contextually suitable after the civil war of 1991 and the air-bombing of 1999. To understand the history of growth, I investigated the factors of growth in the former Yugoslavia (see Appendix A) before the civil war, 1981-1990, and compared it to data for 1991-1995 drawn primarily from Serbia.

Outline of the Study

Based on Wagner's reminder that "church growth is complex,"¹ I address the following questions: Why did the Seventh-day Adventist Church in the former Yugoslavia, especially in Serbia, grow rapidly in some periods and grow more slowly, or even decline, at other times? What other factors are related to the rate of growth or decline? According to Hoge and Roozen, growth and decline involve complex patterns, which can be divided into four basic categories: national contextual factors, national

¹C. Peter Wagner, *Your Church Can Grow: Seven Signs of a Healthy Church* (Glendale, CA: Regal Books, 1976), 29.

institutional factors, local contextual factors, and local institutional factors.¹ This study surveyed the situation in Serbia using this taxonomy of factors and focusing on the growth of the SDA church during the fifteen-year period from 1981-1995.

This study integrates theory, theology, and practice of church growth in three parts. Part I consists of five chapters that attempt to equip leaders and their churches through a description of theoretical aspects of church growth for master planning. Chapter 1 provides an introduction to master planning for church growth for the SDA Church in Serbia. Chapter 2 introduces pastors to the most significant reasons for master planning and how to use that knowledge in their churches for church growth. Chapter 3 provides theological foundations of master planning as a great power of the Holy Spirit that can turn plans into reality. Chapter 4 describes some of the critical general dimensions and factors of growth, using Schwarz's distinctive eight quality characteristics² and Wagner's seven vital signs.³ I used these factors during my field survey in Serbia. What I learned became the basis for developing recommendations that project the conditions which will result in improved church growth in Serbia. Chapter 5 contains the cultural background and characteristics of Serbia, its general and religious history, and its SDA church history. Understanding Serbia in this context not only provides pastors and church members with a better strategic plan for the development of

¹Hoge and Roozen, 39-40.

²Christian A. Schwarz, *Natural Church Development* (Carol Stream, IL: ChurchSmart Resources, 1996), 15-46.

³Wagner, 34-35.

SDA Church growth, but it also attempts to better implement it.

Part II incorporates two chapters that help leaders and their churches use statistical surveys and questionnaires as field-research methods for the master-planning model of growth in Serbia. In chapter 6 I describe the growth of the SDA Church in the former Yugoslavia and identify the facts and trends of SDA growth or decline in the prewar years (1981-1991) as compared with the five years (1991-1995) after the civil war (1991). I report the statistical results of this survey using tables and graphs that have become standard in church growth research. I have obtained these data primarily from Seventh-day Adventist statistical sources.¹

To interpret the data accurately and to understand the specific factors responsible for the growth or decline of the SDA Church in the former Yugoslavia and Serbia, I relied on personal experience and my interviews with leaders of this field (Chapter 7). Donald McGavran says that "the best sources of understanding growth are the men and women who saw it happen. They knew what was going on and we need to ask them."² I conducted written and oral interviews with some of the former Yugoslavian union and conference leaders, pastors, administrators, and members who have firsthand knowledge of the church since the 1940s. Some of the SDA leaders and members are in the United States and Canada, and some are in Australia and Europe. Those persons who are still

¹Statistical information about the progress of the SDA work in South Europe can be found in the *Seventh-day Adventist Yearbook* (1888ff.), the *General Conference Bulletin* (1894ff.), and the *Annual Statistical Reports* (1905ff.), compiled by the Office of Archives and Statistics of the General Conference of Seventh-day Adventists, Washington, DC.

²Donald A. McGavran, *Understanding Church Growth* (Grand Rapids, MI: William B. Eerdmans, 1990), 108.

living in the former Yugoslavia I contacted through written questions sent by mail.

Part III contains two chapters that help leaders develop their churches through an outline of a strategic master plan for church growth which lists the steps for its implementation in Yugoslavia, especially in Serbia. Chapter 8 describes the theoretical Master Planning Model (MPM) for growth in Serbia. Over a period of time, this model envisions seven basic phases: (1) starting point, (2) survey: church and community need, (3) strategic goals, (4) strategic planning and organizing, (5) action and implementation, (6) continuous evaluation and feedback, and (7) replication and multiplication. I will describe each phase:

1. *Starting point*: Each pastor who comes to a new situation (congregation) is inevitably faced with a set of problems which needs to be approached and resolved before he or she can feel comfortable and be ready to lead the church towards growth. Two of them—developing missionary vision and spiritual action—are most important.

2. *Survey—church and community needs*: In this phase, the pastor assesses the church's current institutional situation, its own contextual situation, and its programs and structures which aim to bring people to faith in Christ. This phase provides a profile of the church and how it developed each of the eight quality characteristics, or what the present minimum factor is, and a profile of the community to discover the needs and what the church should do in the community, as a basis for developing an outreach strategy of approaching (solving) problems and achieving goals.

3. *Strategic goals*: There are two vital projections for setting strategic goals for the SDA Serbian Church. First, what do we want to accomplish in the next year as a

short-term goal, and what do we want to do in the next three to five years as a long-term goal? Second, what are the barriers and how can they be overcome by a Leadership Team to reach our goals? Both projections are very important for strategic goals in order to have a healthy church.

4. *Planning and organizing*: This phase outlines ways to reach short-and long-range goals for developing a church, through the use of biblical and natural strategic planning processes.

5. *Action and implementation*: This phase involves step-by-step actions and implementation of the growth strategy to reach the goals.

6. *Continuous evaluation and feedback*: In this phase, the progress of the original goals is periodically compared with actual program outcomes and performances of another church profile. Thus, ongoing and yearly feedback data can be used to adapt the ongoing master plan to changing situations. While the entire master plan covers a five-year period, the strategic growth cycle in the local church is envisioned as a yearly cycle that will always approach a new minimum factor.

7. *Replication and multiplication*: The last phase of the model celebrates the current level of growth, and advocates planting new churches. At the same time, the model brings the local church to a new starting point.

These seven phases are illustrated in the diagram of the Master-Planning Model (MPM) for church growth (figure 1). Thus, these seven phases of the master-planning model for church growth are extended into fifteen action steps through natural church development (table 14, p. 138).

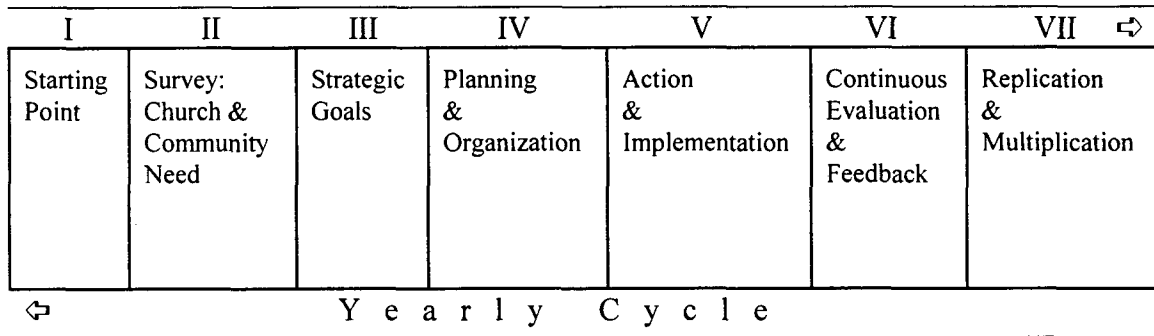


Figure 1. The Master-Planning Model.

Lastly, chapter 9 presents the summary, conclusions, and recommendations of this study which can be used by leaders and pastors in the SDA Church in Serbia to further the growth of healthy SDA churches.

CHAPTER II

MASTER PLANNING FOR GROWTH

This chapter is a study of church growth theory, and deals with four parts: (1) the need to plan for growth, (2) how the SDA church has used planning for growth, (3) master planning, and (4) application of master planning.

Why Plan for Growth?

One of the most significant reasons for the planning of church growth is that God Himself is engaged in this type of endeavor. Theologians call it the plan of salvation for humans.

The Plan of Salvation for Humans

The highest priority of planning for growth is salvation and eternal life for humans (John 14:6; Rom 5:10). The Lausanne Congress (1974) clearly states that “only Christians have the *message* that saves souls.”¹ The Bible says that people are “lost” and without hope. God’s desire is to bring “men and women into living relationship to Jesus Christ”² who is the only answer “by which we must be saved” (Acts 4:12; John 14:16).

¹McGavran, *Understanding Church Growth*, 23.

²Ibid., 24-27.

How did God form His plan of salvation?

According to Webster, “to plan” is to have a project or purpose in mind.¹ From the very beginning Scripture portrays a cosmic master plan that God had “in mind” (Rev 13:8), a model plan for the conflict between good and evil, a mystery that began in heaven (Rom 16:25).

In the beginning, God created Adam and Eve, male and female, to “be fruitful and increase in number” (Gen 1:28), and all that He had made was “very good” (Gen 1:31). They did not know sin and death. Then there was “Lucifer, son of the morning . . . fallen from heaven . . . down to the earth” with the inexplicable desire to “be like the Most High” (Isa 14:12-14). So this world became the arena for universal conflict, a cosmic battle between God and Satan. All humanity is now involved in that great controversy between God, with His plan of salvation (Rev 13:8; John 3:16-17), and Satan.²

The Bible is the story of God’s plan of mercy to humankind. From Genesis to the end of the Old Testament—from Adam to Abraham and the move of Jacob’s family to Egypt to the nation of Israel—God continued to give His people a promise. Through Abraham, God planned to bless all nations of the world (Gen 12:1-3; 22:15-18). That blessing of salvation and eternal life God extended not for His benefit, but for that of humankind. Through many various experiences God brought them to Himself and taught

¹*Webster’s New World Dictionary and Thesaurus* (1996), s.v. “Plan.”

²*Seventh-day Adventists Believe* (Hagerstown, MD: Review and Herald Publishing Association, 1988), 98-99.

them to follow His plan: “This is what the Lord says—your Redeemer, the Holy One of Israel: ‘I am the Lord your God, who teaches you what is best for you, who directs you in the way you should go’” (Isa 48:17). Even during the Babylonian captivity God reached a foreign nation through His faithful ones. Finally God’s plan unfolded in the coming of the Messiah announced through the prophet Isaiah (Isa 7:14). Through Immanuel He planned to draw all other nations on earth to Himself and direct them also to grow in His ways. God’s plan was for Israel to share blessings with the surrounding people. He said to Jonah: “Go to the great city of Nineveh and proclaim to it the message I give you” (Jonah 3:2).

Jesus Christ came to earth in “the fullness of the time” (Gal 4:4) to fulfill His Father’s plan. Christ alludes to this plan when He announced that He had come to save what was lost (Luke 19:10; John 3:16) and to build His church (Matt 16, 18). Jesus had a plan and He acted consistently. His plan was to follow His Father’s plan (John 5:30). This plan of salvation was made by His Father from the beginning (Rom 16:25). This plan expressed God’s overwhelming concern for the salvation of humanity (John 3:16). It included the development of a people who would live out His concern. For that plan Jesus gave Himself to provide salvation from all sin and for all the human race. He lived, He died, He rose and He is coming again to accomplish His plan for eternal life.

Finally, that plan of salvation reached out to my heart, too. I was born in Serbia as an Orthodox Christian and grew up under communist influence, but by God’s grace I was baptized and became a pastor. I spent most of my pastoral work sharing the good news and bringing people in the former Yugoslavia to Jesus Christ. I love my church and my

people and I will never stop sharing the gospel with them.

Because God's saving grace for all humanity is the highest priority (John 3:16), planning for church growth in Yugoslavia is a plan for proclaiming Christ (Matt 28:19-20). It includes a plan to bring people into a living relationship with Christ. It is about planning to be a better Christian, a better citizen, a better husband, and a better person—ready for the kingdom of God. This is the reason for this dissertation.

How the SDA Church Has Used Planning for Growth

The SDA Church in the former Yugoslavia has always been committed to church growth, even during difficult times. Local churches were asked regularly to set goals for reaching out to new members and creating strategic plans for growth. During the 1970s and 1980s, leaders from the Euro-African Division and the General Conference spoke of church growth, evangelism, and outreach in the former Yugoslavian Union.

1. Samuel Monnier was one of the first pioneers to introduce concepts of church growth in Yugoslavia (1967-1968). He emphasized the local church as the center of mission and trained pastors and members in methods of giving Bible studies. He laid a foundation for church growth in the country.

2. Roland Lehnhoff and Harald Knott were among the first leaders to propose church evangelism (1975 and 1978). They not only set a foundation for evangelism, but they conducted evangelistic meetings which had a good effect in the former Yugoslavia.

3. Gottfried Oosterwal, a missiologist and professor at Andrews University, conducted a church growth seminar in Friedensau (Germany) sponsored by the Euro-

Africa Division in 1980-83. Many pastors from the former Yugoslavia participated during these years in one-week seminars. Missionary outreach and basic church growth principles were the major subject. But some concepts of church growth created a new challenge for all of us. The concept of the laity in ministry led to tensions in our understanding of church leadership. Pastors were confused about their own role. Few leaders on the union level and few pastors understood the principles of church growth. For us, church growth was a synonym for evangelism. Many pastors were perplexed as to how to lead a church to growth by equipping members for ministry.

4. Mark Finley, then director of the Lake Union “Soul winning” Institute in Chicago, taught a church growth seminar and held an evangelistic crusade in the former Yugoslavia (Belgrade, 1988) which had good results and encouraged our ministers and the churches.

5. During the 1,000 Days of Reaping, Yugoslavia participated in a worldwide church growth effort to baptize an average of 1,000 members during the 1,000 last days before the General Conference session at New Orleans (July 1985).

6. Harvest ‘90 was a global church growth strategy presented in New Orleans for the whole church. Its goal was to win more than two million members worldwide during a five-year period (1985-1990). Our union decided with the pastors to join the world church in the Harvest ‘90 plan and open the door for strategic planning to achieve a goal in every local church. Each local church was led by the pastor to make its commitment to

the Harvest '90 goals from July 1985 to June 1990.¹ The outcome of this growth strategy can be seen in a yearly increase in the annual growth rate (AGR) for the five years 1985-1990 (chapter 6).

This brief historical review indicates that planning was used to further the growth of the church in the former Yugoslavia. The church was very committed to church growth. Well-known SDA leaders taught evangelism and introduced a new approach to church growth to reach ambitious growth goals. Aside from misconceptions about the role of the laity in ministry, they laid a good foundation for a new understanding of church growth. Unfortunately, their impact was very limited. Few leaders continued to study church growth concepts and guide us toward a deeper understanding of church growth. Thus, the Yugoslavian church never moved far beyond its old and traditional methods.

Most pastors continued in preaching, pastoral care, solving and “making” problems, rather than in strategic planning for growth. The typical master plan for church growth contained only limited choices: evangelistic campaigns and Bible classes. These methods are very important growth strategies, but a true master plan for growth will not depend only on these two methods (since they tend to limit lay involvement). Pastors are very often the only ones leading out in evangelistic efforts or Bible classes. Moreover, during the decade of 1985-1995, public evangelistic programs were used more extensively than ever before. They have resulted in actual growth, but only a few pastors

¹Information about Harvest '90 can be found in the former Yugoslav Union magazine, *Glasnik* (Herald), 1985-1990.

knew how to equip and train members for master planning for church growth.

If pastors want to lead their church toward growth, they must understand the larger picture of what constitutes a healthy church. Schwarz contends that there are eight quality characteristics¹ of a healthy church, while Wagner speaks of seven vital signs of a healthy church.² Implied in this thinking is the fact that church growth demands a more comprehensive approach to how pastors and members work together. Master planning approaches church growth from this broader perspective.

Master Planning

If you ask an ordinary person what master planning is, he or she may hopefully respond, “I do not know, but it is very important.”

The term “master planning” combines two words; *master* is a “base of Latin *magnus*, great and Greek, *megas*, large,”³ and *plan* means “to have in mind as a project or purpose.”⁴ Louis Allen, another contributor, says that “planning is setting a desirable objective, imagining many of the different ways of reaching that objective, and then laying out step-by step programs for reaching that objective.”⁵ Dayton and Fraser, editors of *Planning Strategies for World Evangelization*, wrote that *strategy* is approaching or

¹Schwarz, 15-46.

²Wagner, *Your Church Can Grow*, 34-35.

³*Webster's New World Dictionary of the American Language* (1972), s. v. “Master.”

⁴*Webster's New World Dictionary and Thesaurus* (1996), s.v. “Plan.”

⁵Edward R. Dayton and David A. Fraser, *Planning Strategies for World Evangelization* (Grand Rapids, MI: William B. Eerdmans, 1990), 19.

solving problems and reaching goals.¹ In business, according to Melnyk and Denzler, *strategic plan* means “a plan that sets the overall goals and objectives of the organization.”² Also, if, according to them, *budget* is “a formal business plan,”³ then *the master budget* is the same as *master plan*; a master budget-plan is “a budget [plan] that summarizes the planned activities of all subunits of an organization.”⁴

Finally, Biehl is very clear in saying that “master planning is a complete guide for building a strategy plan for your business, church, or organization”; his exact definition is that “a masterplan is a written statement of a group’s assumptions about its direction, organization, and cash.”⁵ To me, then, it is a global vision for planning strategies of a goal, implementation, and harvest for your church.

According to Hubbard, a master plan for the ministry of the church must have as its basis the gospel commission. To him, there are four steps in the basic planning model: (1) specifying the desired outcomes, (2) identifying the experiences and activities necessary to produce the desired outcomes, (3) designing organization and policies necessary to provide the needed activities and experiences, and (4) specifying the criteria to evaluate the success of the plan. Through all of these the church must find its desired

¹Ibid., 13-14.

²Steven A. Melnyk and David R. Denzler, *Operations Management: A Value-Driven Approach* (Chicago: Times Mirror Higher Education Group, 1996), 251-252.

³Ibid.

⁴Ibid.

⁵Bobb Biehl, *Master-planning* (Nashville, TN: Broadman and Holman Publishers, 1997), 7.

outcomes in terms of the Great Commission, which is to “make disciples.”¹

To understand a master plan for church growth, one must keep in mind that church growth is complex. Master planning must include “a series of well-thought-out steps of how we will proceed in order to achieve our goal.”² To do that, one must develop a master-planning strategy for creating healthy churches. Natural church development addresses that need (see chapter 8). Like any overall strategy, the success of master planning depends on human efforts joining with the power of Jesus Christ.

Application of Master Planning

There is no doubt that Jesus as the greatest Master planner always had an overall plan before Him: “to seek and to save what was lost” (Luke 19:10), and to build His church (Matt 16, 18). His very last words on this earth extend that plan to include His disciples: “go and make disciples” (Matt 28:19-20). To achieve that goal in the Serbian context is hard work. Planning for growth is planning for people and their salvation (Acts 4:12). That plan as a process implies thinking, the risk of failure, an act of faith, and evaluation.³ Because planning for people is an extremely difficult⁴ and painful process, few people want to be involved in planning for church growth. It is easier to follow tradition than to initiate change. Planning for growth is actually planning for the

¹Reuben A. Hubbard, “Master Planning for Church Growth” (Ph.D. dissertation, Andrews University, 1985), 23-34.

²Dayton and Fraser, 293-294.

³Ibid., 293-303.

⁴Ibid., 299.

community and its needs. In spite of expected difficulties, the task of this study is to grow healthy churches through natural church development.¹

¹Schwarz, *Natural Church Development*.

CHAPTER III

THEOLOGICAL CONSIDERATIONS

The purpose of this chapter is to consider the theological foundations for master planning toward church growth. We will deal with this topic in four parts: (1) biblical basis for master planning, (2) biblical principles of church growth, (3) biblical and SDA perspectives of church growth, and (4) implications for church growth strategy. How these theological insights can be applied to the Serbian context will be explained in chapter 4 and Part III.

Biblical Basis for Master Planning

Master planning for church growth is grounded in the Bible, in God's work, and in the power of the Holy Spirit to turn plans into reality.

Church Growth Theology Grounded in the Bible

Master planning for church growth has been rooted from the very beginning in biblical theology. But some denominational theologians "consider it as method, not theology"¹ (see Appendix B), and for others without a strong theological foundation it has

¹McGavran, *Understanding Church Growth*, 8.

been called “atheological.”¹ However, McGavran, the founder of the church growth movement, sees growth as “*essentially* theological,”² while Wagner claims “seven theological nonnegotiables as bedrock for church growth teaching and practice”³ (see Appendix C). Also, McGavran and Arn make two clear declarations in regard to the theology of church growth: “The church growth movement sweeping the world insists that the *Scriptures are ultimate authority*”⁴ and “the Bible is the *inspired, authoritative, infallible rule of faith and practice*.”⁵ Thus, “Jesus Christ is Lord” (Phil 2:11), and “that belief in Jesus Christ, according to the Scripture, is necessary for salvation.”⁶ After these theological foundations we believe that church growth as a main part of master planning is “risen in unshakable theological conviction.”⁷

Every church ought to have a plan for growth. Growth is the sign of life, Chaney and Lewis say:

The churches are living things. They are social organizations, but they are also organisms. The various members have a common life, the Holy Spirit, and a common head, Jesus Christ. The church is his body. . . . They should be growing

¹C. Peter Wagner, *Strategies for Church Growth* (Ventura, CA: Regal Books, 1987), 36.

²Ibid.

³Ibid., 39-40.

⁴Donald McGavran and Win Arn, *Back to Basics in Church Growth* (Wheaton, IL: Tyndall House Publishers, 1981), 121.

⁵Ibid., 13.

⁶Donald McGavran, *Understanding Church Growth*, 8.

⁷Ibid.

in “size and weight.” They should be producing “baby” churches.”¹

In short, it is most important that the church growth plan be grounded in the Bible as theological thought. With that fundamental belief that “church growth is basically a theological stance,”² there is no doubt then for pastors and members that churches can not grow. Simply, this means that we should not be wary in planning for church growth, because we are not alone. We have God’s promise: “I am with You” (Matt. 28:19-20), and “I will build my church” (Matt 16:18). It is a work of God.

Master Plan as the Work of God

From the very beginning God had an overall plan to save humanity (Rev 13:8)³ and to produce church growth. Very clearly the Word states that “in the beginning God created the heavens and the earth” (Gen 1:1), and “all things are from Him, and through Him, and to Him” and that in the end “God will be all in all” (Rom 11:36; 1 Cor 15:28). He is the God of all creation and God of love, salvation, and growth.

The Bible describes the cosmic conflict between good and evil, Christ and Satan, as originating in heaven. When human beings become involved in sin, God gave them new hope in salvation through Adam and Eve (Gen 3:15). His call to Adam and Eve to “be fruitful and multiply” (Gen 1:28), His blessing to Abram that “I will bless you” (Gen 12:1-3), and other examples are much more than “biological church growth.” It is a

¹Charles L. Chaney and Ron S. Lewis, *Design for Church Growth* (Nashville, TN: Broadmann Press, 1977), 16.

²McGavran, *Understanding Church Growth*, 8.

³*Seventh-day Adventists Believe*, 97-106.

continuation of His master plan for salvation and growth for the human race. God is the God of love. He fulfilled His master plan when Jesus died on the cross (John 3:16 and Rom 8:32). That is the love and work of God. Schwarz uses the parable of Mark 4:26-29 to show that the earth produces crops “by itself.” This term “by itself” used in the Greek is *automate* and literally translated it means “automatically,” indicating that growth and grace are “performed by God Himself.”¹ Paul also adds that growth is the work of both God and of humanity: “I planted, Apollos watered, but God gave the growth” (1 Cor 3:5-7). They both involve a theology of master planning for church growth.

In summary, God Himself had a master plan to save us from the beginning (Rom 16:25) and to grow and build His church. In the statement of Jesus, “I will build my church” (Matt 16:18), the Greek word (οἰκοδομέω) suggests that the master plan for church growth is in reality His part; it is a work of God through us with the power of the Holy Spirit.

The Power of the Holy Spirit Turns the Plan into Reality

Scriptures referring to the triune are describing God (Father, Son and the Holy Spirit) as one person (Matt 28:19; 2 Cor 13:14), not an impersonal force, but truly God (Acts 5:3-4; Matt 12: 31-32).² The works of God in the Old and New Testaments are also associated through creation and resurrection with the Holy Spirit (Job 33:4; Ps 104:30; Rom 8:11). God the Holy Spirit turned the plan into reality many times in the past, and

¹Schwarz, *Natural Church Development*, 12.

²*Seventh-day Adventists Believe*, 59-60.

He will turn the model for master planning (Part III) into reality, too.

1. *Power for the plan of salvation.* God the Holy Spirit was active with God the Father and God the Son from the very beginning and throughout creation, incarnation, and redemption. He filled Christ's life with power. The power of the Holy Spirit completed the plan of salvation through the crucifixion (Matt 27) and the resurrection of Jesus Christ (Matt 28).

2. *Power promised to His disciples.* Just hours before His death, Jesus promised to His disciples "another Helper" (John 14:16,17). The promised power was not received until Jesus had completed His mission and after His resurrection (John 20:22; Luke 24:49). Fifty days after Calvary, at Pentecost, when the disciples spent day after day in prayer, the power was "poured out"; "they were all filled with the Holy Spirit" (Acts 2: 2-4)¹ and became witnesses to the ends of the earth (Acts 1:8). So, the Pentecost power started to turn the Great Commission into reality, and "the church was born as a new creation on the day of Pentecost"² (Acts 2:1 ff.).

3. *Power for the model for master planning in Serbia.* We are living in the "age of the Holy Spirit" and "He is the Paraclete of God in this age,"³ too. Jesus Christ promised us the Holy Spirit (John 14:16-17; Acts 2) by saying that "apart from Me you can do nothing" (John 15:5), but with obedience to Him and to "another Paraclete," we

¹Ibid., 61-62.

²Kent R. Hunter, *Foundations for Church Growth* (Corunna, IN: Church Growth Center, 1994), 52.

³George W. Peters, *A Theology of Church Growth* (Grand Rapids, MI: Zondervan, 1981), 36.

will receive the power of the Holy Spirit (see Appendix D) which can turn the model of master planning into a reality for the Serbian people.

The mission of the Holy Spirit to the world is to “convict the world of . . . sin and righteousness and judgment” (John 16:8). However, His mission is to assist believers. “When introducing the Holy Spirit, Christ called Him ‘another Paraclete’ (John 14:16). This Greek word has been translated as ‘Helper’ (NKJV), . . . ‘Counselor’ (RSV), . . . ‘Mediator,’ or ‘Advocate.’¹ “Learning, talent, eloquence, every natural or acquired endowment, may be possessed; but, without the presence of the Spirit of God, no heart will be touched, no sinner won to Christ.”² This process of change in the hearts of human beings through the Spirit we call a theological science not accessible to other natural sciences. Dr. Peters is right when he says that “natural history, sociology, and psychology do not have the spiritual dimension and vitality to create in people spiritual awareness, to cause them to perceive spiritual needs, to motivate them to seek spiritual remedy. Only the Holy Spirit can cause spiritual awakenings.”³

Again, “only the Holy Spirit lifts the veil and opens the spiritual eyes, ears and hearts to permit the divine light to shine in (Acts 16:14; 26:18),”⁴ and in harmony with Him the power of the Holy Spirit can bless the plan for growth and make it a reality.

¹Ibid., 63.

²Ellen G. White, *Testimonies for the Church*, 9 vols. (Mountain View, CA: Pacific Press, 1948), 8: 21-22.

³Peters, *A Theology of Church Growth*, 67.

⁴Ibid., 104.

Biblical Principles of Church Growth

Master planning for church growth can succeed if the main principles have the Gospel Commission as its basis. What are some of the main biblical principles of church growth? This section briefly deals with two of them: master planning and the Gospel Commission, and God's agent to fulfill His plan.

Master Planning and the Gospel Commission

The master plan for church growth has to have as its foundation the Gospel Commission which Jesus gave to His disciples. Otherwise, the master plan will be incomplete. According to Wagner, "the great commission of Jesus is at the core of planning strategy for evangelism and mission. It is the key commandment for the Church Growth Movement."¹

The Great Commission is presented in the New Testament five times: in each of the four Gospels as well as in Acts. According to Wickenhauser, Mark is considered the oldest of the four canonical Gospels; thus the Great Commission found in Mark is one of the oldest versions.² However, the majority of church growth defenders agree that Matthew's version is the most "complete"³ and the "basic text"⁴ for understanding

¹Wagner, *Strategies for Church Growth*, 49.

²Alfred Wickenhauser, *New Testament Introduction*, trans. Joseph Cunningham (Freiburg, W. Germany: Herder and Herder, 1958), 239.

³C. Peter Wagner, *Church Growth and the Whole Gospel: A Biblical Mandate* (San Francisco: Harper and Row, 1981), 53.

⁴*Ibid.*, 50.

master-planning strategy for church growth in Matt 28:19-20. According to Wagner,

there are four verbs in the Great Commission: “go” (poreuo), “make disciples” (matheteuo), “baptize” (baptizo) and “teach” (didasko). . . . In the original Greek three of the verbs are participles or helping verbs and only one is imperative—the command verb. The one imperative is make disciples. . . . But none of them is the goal of the Great Commission. Making disciples is.¹

The truth is, then, that the goal of the Great Commission is not the verbs—to go, to teach or to baptize—but the imperative: make disciples! In other words, the major purpose of “going,” “teaching,” and “baptizing” is to make disciples. What exactly is a disciple, then?

Some people think they can “take only a partial look at the Great Commission and conclude that it is fulfilled by preaching or by witnessing or by sending missionaries.”² But all of these activities fall short of the goal of the Great Commission. “Many pastors and churches get their priorities mixed up. They want to *go* and often the *going* becomes an end in itself. Churches provide outreach such as cooking schools, stress management seminars, smoking cessation, and a host of other good community programs.”³ However, the commission is not only one portion (“go”) of the process, but it encompasses the whole—“go and make disciples.” Hubbard is absolutely right:

If the church was fulfilling the Great Commission, it would be growing. Here is the phenomena: many Adventist churches are baptizing but not growing! How can this be? Because they are baptizing without making disciples, the result is no discernible growth . . . so they produce phantom members and phantom growth: lists of names on the membership rolls who never attend or support the work of

¹Ibid.

²Wagner, *Strategies for Church Growth*, 51.

³Hubbard, 18 (Emphasis mine).

the church. In some congregations over half the members are only phantom members.¹

We have similar phantom members in Yugoslavia, too. So, “all of these ministries [“go,” “teach,” and “baptize”] are necessary, but the Great Commission is fulfilled only when disciples are made.”² What is a disciple? Peter Wagner is clear:

The word “disciple” (*mathetes* in Greek) is equivalent to “Christian.” The *Interpreter’s Dictionary of the Bible* says, “‘Disciple’ is the most frequent and general term for believers in Christ.” *The New Bible Dictionary* says, “The most common use of *mathetes* are believers, those who confess Jesus as the Christ. . . . So what is disciple? A Christian. Disciples are people who have been born again by the Spirit of God . . . new creatures in Christ Jesus.”³

This is God’s will throughout the New Testament for every believer to spiritually “grow up in him who is the Head, that is, Christ” (Eph 4:15, NIV). According to Warren, the ultimate goal of spiritual growth is to develop the character of Christ and become like Jesus (Rom 8:29).⁴ Also, “this means that in order to become a disciple one has to agree to obey Jesus from that point on. It means that Jesus is Lord as well as Savior. After that the Christian spends a lifetime discovering more and more what the ‘all things’ includes.”⁵ The Gospel Commission includes ministry to the whole person: body, soul (mind) and spirit (1 Thess 5:23); that gospel includes compassion and service to

¹Ibid., 19.

²Wagner, *Strategies for Church Growth*, 51.

³Ibid., 52.

⁴Rick Warren, *The Purpose Driven Church* (Grand Rapids, MI: Zondervan, 1995), 331.

⁵Wagner, *Strategies for Church Growth*, 53.

humanity (Matt 25:35-38). This loving concern for people, in whatever form it requires to meet their felt needs, is a way of presenting the Christian love which Christ demonstrated on the cross for humanity. Therefore, the commission is not only to go and preach the whole gospel, or baptize or teach, though these are necessary; it is also to “go and make disciples.”¹ According to Warren, this is evangelism, and the church exists to communicate God’s Word and to share Good News because God wants people saved.² In order to “go and make disciples,” converts must be incorporated into the body and mobilized to assist in sharing the good news of Jesus Christ according to their gifts. Hubbard is very specific:

This often misplaced emphasis has led to programs of evangelism that are only concerned with going (as with much of Adventist health evangelism), or, most often, baptizing (as with public crusade), or in indoctrinating (as with most of the Bible study programs), but not in really making disciples and so the church has failed to fulfill the terms of the Great Commission.³

We focus on baptisms, numbers, and programs but not enough on making disciples, which results in unhealthy growth. If the pastor and the members were changing their priorities and accomplishing the Great Commission, the church would be growing. In the parable of the talents (Matt 25:14-30) and the parable of the sower (Matt 13:1-23), Jesus expected them to increase the talents and to reap the harvest (not in numbers). The farmer harvests the crop, which consists of disciples—reproducing followers of Jesus

¹Hubbard, 5, 18.

²Warren, *The Purpose Driven Church*, 104-105.

³Hubbard, 19.

Christ.¹ This is a theology of “new creation” (2 Cor 5:17), the new birth—people born again by the Spirit of God. The spiritual “maturity is demonstrated more by behavior”²—Jesus said “by their fruit you will recognize them” (Matt 7:12)—“than by beliefs.”³

Finally, “if we concentrate on church growth, we get to the heart of the Great Commission. The more we evangelize and the more disciples we make, the more churches will be multiplied and grow. And this is why, in planning strategies [master planning], we aim for church growth.”⁴ In other words, “the mission of the church is not to ‘feed’ spiritually obese sheep, rather it is to produce active, reproducing disciples.”⁵

God’s Agent to Fulfill His Plan

The church is God’s agent, “the community of believers who confess Jesus Christ as Lord and Savior. . . . we join together for worship, for fellowship, for instruction in the Word, for the celebration of the Lord’s Supper, for service to all mankind, and for the worldwide proclamation of the gospel.”⁶

Thus, the church is the body of Christ (Eph 5:23-32), a community of faith of

¹Ibid.

²Warren, *The Purpose Driven Church*, 337.

³Ibid.

⁴Wagner, *Strategies for Church Growth*, 55.

⁵Hubbard, 28.

⁶*Seventh-day Adventists Believe*, 134.

which Christ Himself is the Head. Many prophets and disciples used the metaphor of the rock to picture God's unchangeableness. For example, Moses said that God "is the Rock" (Deut 32:3-4); David said He is "my mighty rock" (Ps 62:7); Isaiah called Him "a stone . . . for a sure foundation," "a precious cornerstone" (Isa 28:16); to Peter He is "the living stone" (1 Pet 2:4); for Paul there was "no other foundation," and "*that Rock was Christ*" (1 Cor 3:11, RSV; 10:4). Jesus Christ Himself used the figure when He proclaimed, "On this rock I will build my church" (Matt 16:18). Peters wrote,

God alone has the property rights to the church. . . . Never will He surrender His right as owner and possessor of the church, nor will He totally delegate His authority to human beings to manage the affairs of His church. . . . The church has no recourse of its own. All that the church is, has, does, and becomes is due to the fact that it is divine in origin and possession and that the Holy Spirit is at work. It is the church of God.¹

The word *church*² in the Bible is a translation of the Greek *ekklesia*, which means "a calling out" (used of any assembly calling people to meet). But the Septuagint, the Greek version of the Hebrew Old Testament popular in Jesus' time, used *ekklesia* to translate the Hebrew *qahal*, which stood for "gathering," "assembly," or "congregation" (Deut 9:10; 18:16; 1 Sam 17:47; 1 Kgs 8:14; 1 Chr 13:2).³ Hunter says that this concept

¹Peters, *A Theology of Church Growth*, 55.

²L. Berkhof, *Systematic Theology*, 4th rev. ed. (Grand Rapids, MI: Wm. B. Eerdmans, 1941), 557. On the origin of the term *church*, Berkhof wrote, "The names 'Church,' 'Kerk' and 'Kirche' are not derived from the word *ekklesia*, but from the word *kuriake*, which means 'belonging to the Lord.' They stress the fact that the Church is the property of God. The name *he kuriake* first of all designated the place where the Church assembled. This place was conceived of as belonging to the Lord, and was therefore called *to kuriakon*." Ibid.

³*SDA Encyclopedia*, 1976 rev. ed., s.v. "Church, Nature of," 302; *SDA Bible Dictionary* (1960), s.v. "Church," 224.

of the church was broadened in the New Testament as “an assembly of persons called together for a specific reason.”¹ Peter says “you are a chosen people . . . that you may declare the praises of him” (1 Pet 2:9). The Bible is very clear that the church has been called “out of darkness” throughout history to proclaim salvation through Jesus Christ and prepare for His return (Matt 24:14). God calls His church to give the final warning to all the world—the three angels’ messages of Rev 14 (Rev 14:6-12).² Throughout history, Satan has been persecuting the woman—the church (Rev 12:13)— with a purpose to stop the spreading of the good news of Jesus Christ. Nevertheless, as Peters points out, the church not only survived but was a witness (Rev 12:17, KJV).

In the times of Elijah when the Lord had a remnant of considerable size that had not bowed the knee before Baal, and as it was at the time of Christ when a faithful remnant awaited His coming, so it has been throughout the centuries of the Christian era. Total darkness has never befallen the entire body. There always has been a remnant loyal to the Gospel and its Lord. The Lord has always preserved some witnesses to bear testimony to the truth.³

Throughout the same centuries of the Christian era, however, “humanism, mysticism, socialism, ritualism, cultism, and in some instances even occultism, in their crassest forms are offered as substitutes for the gospel of God.”⁴ Yet, Christ is “the head of the church” (Eph 5:23). And “since His victory over Satan on the cross, Christ has

¹Hunter, 60.

²*Seventh-day Adventists Believe*, 162-163.

³Peters, *A Theology of Church Growth*, 52.

⁴*Ibid.*, 51.

been given ‘all authority in heaven and on earth’” (Matt 28:18).¹ And “Christ has assured us that He will build His church and that the gates of Hades will not prevail against it no matter what form these attacks take.”² He is therefore “Lord of lords and King of kings” (Rev 17:14). McGavran says that “church growth begins in and is required by Christian theology. God wants the church to grow,”³ and the main purpose of the church is to be a witness for the salvation of humans through Jesus Christ (Luke 9:10; Acts 4:10).

According to Hubbard,⁴ one way the church can witness is through an understanding of the church and the community. To be a witness to the community, the church needs to consider potential ministries through three things: (1) by discovering the gifts of the members, the church can look for areas in which community needs can be met (child and teen evangelism; ministers for single women, married couples, and divorced persons; health ministries); (2) by developing a people flow by Wagner’s Resistance–Receptivity Axis (providing programs which will bring people to the church—moving people from the left toward the right side of the RRA); and (3) by using friendship as a major factor to attract people to the church. People who accept SDA doctrine drop out because “nobody cared” and they did not have any friends in the church; they have to be assimilated into the church through small groups: choir, a mission group, Sabbath School Class, or Bible-

¹*Seventh-day Adventists Believe*, 145.

²Peters, *A Theology of Church Growth*, 51.

³Donald A. McGavran, *Ethnic Realities and the Church* (Pasadena, CA: William Carey Library, 1979), 11.

⁴Hubbard, 71-77, 11.

study group. They have to relate to groups where they will develop new friends. Ellen White is right: "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."¹

In those ways, God's church as agent will not only survive, but persist in proclaiming the three angels' messages, because that Rock is Christ (1 Cor 10:4), and He is with us unto the end of the world (Matt 28:19-20). The church as God's agent will do her part, continuously proclaiming the gospel "to all nations" (Matt 24:14), including Serbia. She will literally and gloriously fulfill His plan of salvation, especially in these last days, and prepare both church (1 Cor 1:7, 8; Rev 3:14-22) and humanity (Rev 14:6-12) for Christ's second coming.

Biblical and SDA Assurances of Church Growth

We should not be afraid for the future of church growth, because we have two unshakable theological assurances: Old Testament and New Testament promises. Both Testaments indicate that Jesus' plan of salvation will be accomplished and the church will triumph as a glorious church up to the end.

Through the prophet Isaiah, God says that "all the ends of the earth shall see the salvation of our God" (Isa 52:12), and all the "nations will come to your light and kings to the brightness of your rising" (Isa 60: 3-5; 62, NIV). Then the day of the Lord will be as the day of marvelous growth and "the joy of the whole earth" (Pss 42:2; 68:31; 137:1).

¹White, *Testimonies for the Church*, 9: 189.

In the New Testament we have Jesus' promises of church growth: "I will build my church" (Matt 16:18), "And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matt 24:14, KJV), "and other sheep I have, . . . them also I must bring" (John 10:16, KJV). In the Great Commission, "go and make disciples of all nations . . . I am with you always, to the very end of the age" (Matt 28:19-20, NIV), we have a promise to the very end. Peter said at Pentecost, "I will pour out my Spirit . . ." (Acts 2:17). The Hebrew word for "afterward" in Joel 2:28 (29) is a common idiom applying to some time in the future. The Greek word in Acts 2:17 (14-21) utilizes the term *eschatos* in the phrase "in the last days." On the island of Patmos, John saw three angels flying, and one of them "had the eternal gospel to proclaim to those who live on the earth—to every nation, tribe, language and people" (Rev 14:6-13, NIV).

God has His children in all churches, and among secular people, too. They will "come out, my people" (Rev 18:4), and they will be ready for the harvest of Christ's return. He promised: "I will build my church" (Matt 16 :18), and "I am with you always, even unto the end of the world" (Matt 28: 20); it will be a great multitude ready for His second coming. So as the result of God's promises and our witnessing, the perspectives of church growth will be remarkable. "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people and language, standing before the throne, and in front of the Lamb" (Rev 7:9-11, NIV; see Appendix E).

SDA perspective of church growth. One of the gifts of the Holy Spirit is that of prophecy (1 Cor 12:4-11). The Spirit of Prophecy dates from the very beginning and lasts

to the end of time. In the Old Testament the Lord says: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Num 12:6). In the New Testament, Peter says that prophets did not prophesy on their own initiative, but "by the Holy Spirit" (2 Pet 1:21). Because of the importance of the "unity of the faith and the knowledge of the Son of God, to a perfect man . . . of Christ" (Eph 4:13), spiritual gifts, including the gift of prophecy, will continue to operate for the benefit of God's people until Christ returns.¹ The Spirit of Prophecy² says that in our time, the time of the end, church growth will be under the power of the Holy Spirit as never before:

Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.³

Also: "the promise is just as strong and trustworthy now as in the days of the apostles,"⁴ or, "the promise [of the Holy Spirit] belongs as much to us as it did to them [the disciples],"⁵ and the "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven.

¹*Seventh-day Adventists Believe*, 219.

²*Ibid.*, 217-229.

³Ellen G. White, *The Great Controversy* (Mountain View, CA: Pacific Press Publishing Association, 1950), 464.

⁴Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Association, 1940), 823.

⁵Ellen G. White, *Testimonies to Ministers and Gospel Workers* (Mountain View, CA: Pacific Press Publishing Association, 1962), 174.

... Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers.”¹ What awesome promises!

We may conclude that biblical and SDA perspectives of church growth will be tremendous. Who can stop “this gospel of the kingdom,” as the eternal message, from being preached through His agent—the church—in the whole world? Nobody! With the promises of the Word of God through the power of the Holy Spirit, church growth is not only possible, but will be successful, more than ever, more than it was in the time of the disciples. We should not be afraid for the future of church growth, because it is predicted and promised in Scripture and through the Spirit of Prophecy, and it will soon be gloriously fulfilled.

Implications for a Church Growth Strategy

What are the implications of this theological foundation for master planning in the former Yugoslavia, especially in Serbia, for an Adventist church-growth strategy? There are three suggestions:

1. Consider the Federal Republic of Yugoslavia’s (FRY) population of 11 million people. In these last days, the church as God’s agent has been called out to proclaim salvation through Jesus, and to herald the approach of His second advent everywhere, including the FRY (Rev 14:6-12). If the SDA Church wants to fulfill that commission, it has to think about the relevance of the gospel² for this country. In other words, it needs to

¹White, *The Great Controversy*, 612.

²Erich W. Baumgartner, “Towards a Model of Pastoral Leadership Growth in German-Speaking Europe” (Ph.D. dissertation, Fuller Theological Seminary, 1990), 115.

consider ways of penetrating materialistic and humanistic society in order to share the message of Christ by using contemporary and relevant (appropriate) methods without compromising the truth of the gospel.¹ This method is vital where secularism and materialism prevent people from seeing the gospel as appropriate to their lives. Change the method, but never change the message. Of course, this has to be part of a comprehensive, long-term strategy in order to have good church growth.

2. More and more, institutional Christian religion is seen as inappropriate to present-day life. Thus, “there is a false spirituality today that reflects more New Age mysticism than biblical spirituality.”² The truth is that religion has to be a power that makes a difference in the daily lives of people. Today, as always, the world wants to see Christians growing fruit with spiritual power in their lives. This is exactly the goal of the Great Commission—to make disciples (Matt 28:19-20), and to see that the gospel is joyful news. For this spiritual dimension of effective church-growth strategy, we “need to go to the Scripture [as theological foundation] and find what is at the core of the spiritual life”³ and how it is significant for most Serbian people.

3. If pastors want to help their churches do their part in the community, using appropriate methods, God will do His part. We have His promise: “I will build my church” (Matt 16:18), for growth in Serbia as well. With this theological understanding

¹Warren, 12.

²Gordon Bietz, “Journey through the Crisis of Spirituality,” *Ministry*, December 1997, 10-13. (Gordon Bietz, Ph.D., is president of Southern Adventist University, Collegedale, Tennessee).

³Ibid.

that God is able by His divine power and our human effort to turn the master plan into reality, we can believe that “God will build His church” to grow in Serbia.

CHAPTER IV

CHURCH GROWTH THEORY

In this chapter I will consider some of the facets of the phenomenon of church growth theory in order to relate them to a broad model of master planning for church growth in the next chapter. The chapter has five parts: (1) understanding of church growth, (2) the church growth movement, (3) types of growth, (4) church growth factors, and (5) summary for a growth strategy.

Understanding Church Growth

Let me first explain what church growth is not, before describing what church growth is. According to George Hunter III, church growth is not a program, a “numbers game,” something new, human-centered, or an easy way out.¹ It is not just theory. According to Wagner, the most accepted formal definition of church growth is the one written for the constitution of the North American Society for Church Growth: “Church growth is that discipline which investigates the nature, expansion, planting, multiplication, function, and health of Christian churches as they relate to the effective implementation of God’s commission to ‘make disciples of all peoples’ (Mt. 28:18-20).”²

¹Hunter, 28-43.

²Wagner, *Strategies for Church Growth*, 114.

Or, as his more standard definition reads, “church growth means *all that is involved in bringing men and women who do not have a personal relationship to Jesus Christ into fellowship with Him and into responsible church membership.*”¹ To fulfill that commission, church growth can be also seen as “faithfulness to God. . . . Where there is no faithfulness in proclaiming Christ, there is no growth.”² Thus, “faithfulness” means “to share, not necessarily to succeed, . . . requires . . . not growth but faithfulness.” In other words, church growth is something practical—it starts with a theological conviction that leads to obedience to the commission to “go and make disciples of all people,” in each country, including Serbia.

The Church Growth Movement

The Church Growth Movement of the twentieth century started during the 1930s in the mind of an American missionary, Donald McGavran, who served as a third-generation missionary in central India for more than thirty years. He is generally recognized as the father of the school of missiological thought now called the Church Growth Movement. When he published two significant books, *The Bridges of God*³ and *How Churches Grow*,⁴ his thoughts about mission and world evangelization attracted

¹Ibid. (emphasis by author).

²McGavran, *Understanding Church Growth*, 6.

³Donald McGavran, *The Bridges of God* (London: World Dominion, 1955).

⁴Donald McGavran, *How Churches Grow* (New York: Friendship Press, 1959).

international attention.¹ In the 1960s, McGavran formed an Institute of Church Growth and established the School of World Mission at Fuller Theological Seminary, which became the official nucleus of the movement. His magnum opus, *Understanding Church Growth*,² is his most comprehensive treatise on church growth. Building upon his theoretical foundation,³ many authors have developed the basic concepts and principles of church growth. First among them in America was C. Peter Wagner. His journals specialize in church growth research and approaches (i.e., *Global Church Growth Bulletin*, now *Strategies for Today's Leaders*).⁴

Many books on church growth have been translated into other languages. In the British context, important contributions have been made by Eddie Gibbs, who published a book, *I Believe in Church Growth* (1981). In the German context, Fritz Schwarz and Christian Schwarz (1984) developed an original theology of church growth. More recently, Christian A. Schwarz published *Natural Church Development* (1996),⁵ a new book based on the broadest church growth research project ever conducted.

Today, many theological seminaries, including the Seventh-day Adventist Seminary at Andrews University and the Institute of World Mission in Berrien Springs,

¹Baumgartner, "Towards a Model of Pastoral Leadership for Church Growth in German-Speaking Europe," 74-75.

²McGavran, *Understanding Church Growth*.

³Wagner, *Your Church Can Grow*, 15.

⁴*Global Church Growth Bulletin* (P.O. Box 66, Santa Clara, CA 95052).

⁵Baumgartner, "Toward a Model of Pastoral Leadership for Church Growth in German-Speaking Europe," 75.

Michigan, have integrated many church growth principles and methods into their programs. Gottfried Oosterwal was one of the first Adventist scholars who began church growth research. In 1976 he published a book, *Patterns of SDA Church Growth in America*,¹ based on research showing that 80 of SDA growth was biological.²

Types of Growth

McGavran always maintained that the growth of the church is a very complex phenomenon. According to Wagner, it involves all that brings people into a personal relationship with Jesus Christ and responsible church membership. When people become disciples of Christ and members of a local church, the growth of the church can be measured in three ways:

1. *Biological growth* comes from winning the children and young people of Christian families. It is a serious mistake to believe that by growing up in the church our children automatically become Christians. Our first priority should be to study God's Word with them and guide them to Jesus. Biological growth accounts for most church growth "worldwide."³

2. *Conversion growth* is the result of sharing the good news with those outside the church, bringing them to Jesus and into church fellowship. This kind of growth is the result of evangelism. It is the kind of growth by which the gospel is spread to all

¹Gottfried Oosterwal, *Patterns of SDA Church Growth in America* (Berrien Springs, MI: Andrews University Press, 1976), 46.

²Ibid., 46.

³Wagner, *Strategies for Church Growth*, 115-117.

parts of the world.

Evangelism, according to Wagner, is primarily related to conversion growth and can be classified as E-0 to E-3:

E-0 or evangelism zero is the process of leading people to a commitment to Jesus Christ who are already church members. As this happens, the church does not grow in membership, but it grows in quality.

E-1 or evangelism one is leading people to Christ who are members of the same cultural group. In order to do this you do not have to learn a new language or eat new food or adopt new customs.

E-2 or evangelism two and E-3 or evangelism three both indicate cross-cultural evangelism. In order to do it, you have to minister in a culture other than your own. E-2 is evangelizing people in a culture similar to your own, such as an American evangelizing Germans. E-3 involves a more distant culture such as an American evangelizing Chinese.”¹

These kinds of evangelism are all needed for sharing the good news with the cultural diversity of the world and bringing people close to Christ and His church.

The results of growth can be seen from another perspective as four kinds of church growth:²

1. *Internal growth* happens when unconverted church members are revitalized through the study of the Word of God, fellowship, worship, prayer, and taking care of each other as Christians. Then the quality of the church increases. E-0 methods of revival are used to bring about internal growth. Without internal growth there cannot be expansion growth.

2. *Expansion growth* includes bringing new people from the same culture into the

¹Ibid., 116-117.

²McGavran, *Understanding Church Growth*, 72; Wagner, *Strategies for Church Growth*, 116-117.

church. This type of growth corresponds to E-1 evangelism.

3. *Extension growth* requires new church planting in the same culture. E-1 strategies also are appropriate here. But it requires a willingness to mobilize and train lay leaders to maintain and run the original church, and finding ways to move on to plant daughter churches in the same society.

4. *Bridging growth* involves planting new churches across cultural barriers. This work in different cultures involves cross-cultural missionary work. E-2 and E-3 strategies are appropriate here.

All of these types of growth are significant—some more difficult and challenging. If the church wants to grow, it has to move from internal growth (E-0), which is very important, to more conversion growth (E-1 to E-3), resulting in more disciples and more churches. Of course, all of these types of growth ought to be understood, applied and built on purpose into the master plan to reach different segments of Serbian society.

Church Growth Factors

Giving an explanation for church growth or decline is never simple. Studies in church growth have shown that “there is no single cause or simple pattern of causes related to church growth or decline. Rather, growth or decline involves a complex pattern of multiple and often interacting factors.”¹ The taxonomy of some factors influencing church growth or decline is of interest in master planning for church growth: factors influencing church growth and decline, factors producing decline in growth, and factors

¹Hoge and Roozen, 39.

contributing to growth.

Factors Influencing Church Growth and Decline

Hoge and Roozen have found a useful framework for explaining the wide variety of factors that contribute to church growth and decline. These can be divided into four fundamental categories:

1. *National contextual factors* functioning at the national level are external to the church, and the church has little or no control over them. They are factors in the community, the society, the economy, and the culture in which the church exists.

2. *National institutional factors* are controlled at the national level. They are policies and controversies on a denominational level which impact growth in the local church. They are internal to the church, but the local church also has little power over them.

3. *Local contextual factors* represent characteristics of community factors such as population, local economic trends, political changes, and the particular congregations which affect neighborhood shifts. They affect growth in the local church, but the congregation has little or no control over them.

4. *Local institutional factors* represent internal factors such as local traditions, rules, and ministry and health of the local church. These factors include the quality of the program and leadership.¹ They influence how a church attracts or dissuades new membership and participation.

¹Ibid., 39-40.

While these four basic factors of church growth are significant for understanding principles of growth and decline, a master plan for church growth ought to focus especially on the local institutional factors. A conference or union grows only when the local church grows. Institutional factors can be influenced. To understand these factors, two books by C. Peter Wagner are especially helpful: *Your Church Can Be Healthy* on factors that hinder growth,¹ and *Your Church Can Grow* on factors which contribute to growth.²

Factors Producing Decline in Church Growth

Some factors produce decline and diseases in growth, such as pathology, which diminishes church growth. According to Wagner, eight hindrances have been identified which preclude important growth in the local church:³

1. *Ethnikitis* is an urban disease created by local contextual factors in the changing community where a church is located. The people who founded the church were from the neighborhood. Then, though a population shift, new people moved in and church members moved out into the suburbs but commuted back to the church for services. It is very difficult to gain new members, because, for the people in their new neighborhoods, it is easier to minister to the church in the suburbs. This gap between the

¹C. Peter Wagner, *Your Church Can Be Healthy* (Nashville: Abington, 1979).

²Wagner, *Your Church Can Grow*.

³C. Peter Wagner, "Church Growth Research: The Paradigm and Its Applications," in *Understanding Church Growth and Decline: 1950-197*, ed. Dean R. Hoge and David A. Roozen (Ventura, CA: Regal Books, 1990), 270-287.

congregation of the original members and the new people can kill the former congregation.

2. *Ghost town disease* is a mostly rural disease produced by local contextual factors when populations decline, schools and businesses close, and churches die.

3. *People-blindness* is the lack of ability to perceive the significance of cultural and language differences that separate people into groups. Here is where the homogeneous-unit principle touches pathology, because the congregation tries to evangelize all people in the same way.

4. *Hypercooperativism* is going so far in Christian collaboration that it actually hinders church growth. Some research shows that the more churches are associated interdenominationally, the less evangelism happens. In other words, in that hypercooperativism the congregations do not recognize the main purpose of the church. "Social service [activities] pleases God, but it must never be substituted for finding the lost."¹

5. *Koinonitis* is based on the biblical concept of the Greek word *koinonia* (fellowship). Fellowship is good, but if overdone it will diminish church growth. This can happen in three ways. First, believers fail to assimilate new members by discouraging them from penetrating the fellowship groups and becoming an integral part of the church life. Second, people in the church may become so concerned for the welfare of one another that they lose their vision for the outreach of their church. Third, when the fellowship group becomes too large (100-150), membership tends to plateau.

¹McGavran, *Understanding Church Growth*, 22.

6. *Sociological strangulation* is a church growth disease especially of growing churches, in which the parking and sanctuary get filled up. When the church is growing and the parking facilities do not have empty spaces and the sanctuary is 80 percent full, growth is already hindered and sociological strangulation may occur. These potential growth obstacles can be overcome through additional services, increasing present facilities, building a new building, or starting a new congregation.

7. *Arrested spiritual development* happens when believers fail to fully mature in their personal spiritual life and ministry for Jesus. Church growth declines and eventually dies. Some churches may grow for a while as a “social club,” but they do not continue for long as healthy and growing churches.

8. *Saint John's syndrome* is portrayed by the apostle John in the book of Revelation (2nd and 3rd chapters). The churches were about forty years old and consisted of second-generation believers whom John described as “lukewarm” (Rev 3:15-16). Thus, this syndrome speaks of the generations that have left the “first love” and commitment of their parents and grandparents; as “lukewarm,” the church decreases in growth.

Some of these growth-declining conditions are found in many Adventist churches in former Yugoslavia, and even today. While they usually do not suffer from “lukewarmness” and loss of sense of the mission like some Adventist churches in the West, they face such problems as inadequate parking facilities, failure to assimilate new converts because of the unique Adventist lifestyle, and an “Adventist ghetto” mentality. In addition to these hindrance factors of church growth, described by Wagner, a survey

conducted in Yugoslavia in 1980-1990 identified additional negative factors. They are described in chapter 6.

Factors Contributing to Church Growth

Among the many writers who describe church growth of the “healthy” church, I selected some who are most important for the master planning for church growth in Serbia, whose factors are briefly presented below:

Spiritual factors. One of the first factors, which is nonsociological in nature, is the work of the Holy Spirit. The Holy Spirit normally works through sociological factors, but is not limited to them. This factor also has become very influential in church-growth circles¹ (Acts 1:8. 14; 2:1; John 16:8-11). Another factor is the incredible power of prayer. Jesus and His disciples prayed very often during the day and all night (Luke 6:12 and 21:37-38; John 8:2; Mark 1:35). Yonggi Cho’s church, which grew to over 800,000, practices early-morning prayer meetings and all-night prayer services (from ten at night until four the next morning each day), with emphasis on a daily family altar (Matt 21:13; Luke 6:12). According to Dr. Cho, prayer is the key to revival. It makes a divine difference,² and Wagner says that “the real battle is a spiritual battle and that our principal weapon is prayer.”³ Spiritual warfare is the way of knowing God personally through

¹Baumgartner, “Towards a Model of Pastoral Leadership for Church Growth in German Speaking Europe,” 79-80.

²Karen Hurston, *Growing the World’s Largest Church* (Springfield, MO: Gospel Publishing House, 1994), 37-49.

³C. Peter Wagner, *Church Planting for a Greater Harvest* (Ventura, CA: Regal Books, 1990), 46.

experience, wrestling and struggling with God till daybreak (Gen 32:22-30), and growing more like Him every day (Eph 4:13) until you see “God face to face” and become mature for earnest work for God. We may expect God to manifest His power and do things as never before in contributing to church growth. We have His promises that “all authority in heaven and on earth” has been given to Christ” (Matt 28:18; John 14:16), “and I will do whatever you ask in my name”(John 14:13). In “the last days, God says, I will pour out my Spirit. . . . I will show wonders in the heaven above and signs on the earth” (Acts 2:17,19).

Peter Wagner describes seven vital signs of a healthy church which contribute to growth:¹

1. *The pastor* must want his church to grow, must have faith and vision for the future, must be willing to work hard for growth, and must stay long-term in the church.

2. *The laity* must be mobilized and committed to church growth through discovering and using spiritual gifts “to serve others in nurture (ministry) and outreach,”² which always involves time, dedication, love, commitment, and sacrifice.

3. *Church size* must be large enough to meet the needs for the ministries in the church and community.

4. *Structure and functions* in the church have to be so constructed that all of its prime functions are effective.

¹Wagner, *Your Church Can Grow*, 34-35; Wagner, quoted in Hoge and Roozen, *Understanding Church Growth and Decline: 1950-1978*, 280-283.

²Roy C. Naden, *Discovering Your Spiritual Gifts* (Berrien Springs, MI: Institute of Church Ministry, 1982), 26.

5. *Homogeneous unit*: Is it important that a church be created of essentially one kind of people, or should it be a combination of a variety of people that produces good health—the wider the better?

6. *Effective evangelistic methods* are very successful in reaching non-Christians. No one method is all-sufficient. These methods build upon the gifts of the believers and the needs of the mixture to make disciples.

7. *Properly arranged mission priorities* should be ranked according to biblical principles and be active for growth. The number-one area for arranging priorities in church growth as regards outreach ministry is the relationship between evangelism, mission, and social service. But the Bible is clear that people are “lost” and there is “no substitute for finding the lost.”¹ The Lausanne Covenant (1974) uncompromisingly states that “in the church’s mission of sacrificial service, evangelism is primary”² and the church has to make evangelism and mission a properly arranged priority before social activities.

A recognition of these vital signs and their implications in the Serbian context leads to an understanding of what happens when sick churches become healthy churches. Thus, various investigations show that pastors with academic degrees in church administration or in counseling do not have growing churches. However, studies in

¹McGavran, *Understanding Church Growth*, 22.

²*Ibid.*, 23.

homiletics, evangelism, and church growth principles are positive for growth.¹ If the church in Serbia wants to achieve these “seven vital signs” for growth, it needs to integrate these factors into the training of students and laity at the theological seminary in Belgrade.

Adventist pioneer Ellen White promotes many of the vital signs for healthy church growth. More than a century ago she wrote: “When divine power is combined with human effort, the work will spread like fire in the stubble.”² This is very clear: Church growth is human effort in harmony with God’s work. Jesus said, “I will build my church” (Matt 16:18); Paul vindicated, “I planted, Apollos watered, but God gave the increase” (1 Cor 3:6, KJV); and Luke added, “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). Augustine reminds us of this divine, most powerful combined principle for growth: “Without God, we cannot; but without us, God will not.”

Paul Yonggy Cho has created a fascinating model of church growth and leadership in the Yoido Full Gospel Church in Seoul, Korea, that has grown to become the largest church in the world with close to one million members. Besides his emphasis

¹Hoge and Roozen, 84-88; Win Arn, *The Pastor’s Church Growth Handbook* (Pasadena, CA: Church Growth Press, 1979), 14; Eddie Gibbs, *I Believe in Church Growth* (Grand Rapids, MI: William B. Erdmans, 1981), 370-372.

²Ellen G. White, *Selected Messages*, book 1 (Hagerstown, MD: Review and Herald, 1958), 118.

on meaningful worship, prayer as a way of life in the early morning and all night,¹ the church is structured into home cell groups² which support its growth. These factors of church growth are not new. On the contrary, they are established, well-known, and can help the church in Serbia.

Rick Warren, pastor of one of the fastest-growing Baptist churches in American history, has published *The Purpose Driven Church*³ with a focus on healthy church growth. His Saddleback Valley Church grew from only one family to over 10,000 in worship attendance in just fifteen years, while planting twenty-six other churches and without possessing a building. To Warren, "the key issue for churches in the twenty-first century will be church health, not church growth,"⁴ and we have to shift from church-building programs to *people*-building processes⁵ (people are always more important than property).

Christian Schwarz's *Natural Church Development*⁶ lists eight essential quality characteristics of healthy churches which are a good link, as Logan states in the preface of the book, between church health and growth. Schwarz researched the growth of more

¹Hurston, 36-49.

²Paul Yonggy Cho, *Successful Home Cell Groups* (South Plainfield, NJ: Bridge Publishing, 1981).

³Warren, *The Purpose Driven Church*.

⁴*Ibid.*, 17.

⁵*Ibid.*, 45-46.

⁶Schwarz, *Natural Church Development*, 15-46.

than 1,000 churches in 32 countries worldwide. He found that there is no one single factor which leads to growth; rather, the key to church growth is in the harmonious interplay of all eight elements.¹

Summary for Growth Strategy

This chapter attempts to integrate church growth theory, as well as church growth factors for a master planning model in Yugoslavia.

1. This review shows that church growth grows out of faithfulness to God's command to "go and make disciples." The phenomenon of church growth is complex.

2. If the SDA Church in Serbia wants to grow, it must move more from internal growth (E-0), which is very important, to conversion or expansion growth (E-1 to E-3), bringing new people into the church.

3. I agree that almost all factors which contribute to church growth have great potential for growth in the Serbian context. But no one factor can be singled out to yield the key to growth; all are important.

4. Master planning for growth must include contextual, institutional, and spiritual considerations.

5. Bringing these factors to the SDA Church in Serbia means having pastors who are eager to stay in their districts as long as possible to produce growth. In that way, pastors will have more time for planning strategies for healthy churches.

6. Another important task of the pastor is the training of the laity with a focus on

¹Ibid., 38-39.

inreach and outreach programs. Evangelistic campaigns and Bible studies are very important, but the priority is to train church believers.

7. Strategic planning for church growth consists of both divine power and human effort. Divine power is ready now to be given more than ever before. Let us be ready and do our part.

To test the presence and relevance of these factors, I have analyzed the history of Yugoslavia and Serbia (chapter 5), studied the growth of the SDA church in Yugoslavia and Serbia (chapter 6), and conducted a field survey from 1980-95 based on questionnaires and interviews with Adventist leaders in Yugoslavia and Serbia (chapter 7) before designing the master planning model described in Part III.

CHAPTER V

UNDERSTANDING SERBIA IN THE CONTEXT OF CHURCH GROWTH

It is impossible to correctly understand the history of church growth of the SDA Church in Serbia without the proper geographical, historical, political, and cultural perspectives. The purpose of this chapter is to examine briefly the cultural background and the characteristics of the history of SDA growth in Serbia from its beginning up until 2000. It is impossible to talk about growth in Serbia without briefly outlining the history of the former Yugoslavia and the new contextual situation after the civil war of 1991. I will briefly examine some of the crucial dimensions of the identity and institutional culture of Serbia, its general history and religious history, including SDA church history, and draw some implications for a church growth strategy in former Yugoslavia, especially in Serbia.

Historical Overview of Former Yugoslavia and Serbia

In pre-Roman times, the area of former Yugoslavia was known as Illyria; under Roman rule it was divided among the provinces of Illyrica, Dalmatia, Pannonia, and Moesia. The history of the southern Slavs begins with their migration to the Balkan Peninsula close to the mid-sixth century. According to Richard Nyrop, "the Slavs moved toward the Ukraine and southern Russia and from there to the lower Danube area. . . . In

A.D. 602 they reached the Peloponnesus in the south [Balkans, and Greece] and the Adriatic Coast in the west.”¹ McDonald says:

The South Slav groups in present-day [former] Yugoslavia became linguistically and culturally united after they had migrated to the Balkan Peninsula in the sixth and seventh centuries A.D. . . . During the next twelve centuries they became among non-Slavs greater in religion, language, culture and political development. Before 1914, Croats and Slovans were subordinated to the Germanic and Roman Catholic Empire. The Eastern Orthodox Serbs, Macedonians, and Islamized Slavs were under the rule of the Ottoman Empire.²

In his book *History of Yugoslavia*, Dedijer writes that “little is known about Slavic society and organization after the migration to the Balkan Peninsula.”³

Serbia and Croatia

The first indications of the existence of Serb and Croat states appeared in the ninth century. At this point began the long series of political and religious feuds for power. One of the Croat rulers was crowned by the Pope and one of the Serbian chiefs, Stefan Nemanjić, the founder of the dynasty, was crowned by Byzantium. They later spoke the same language known as Serbo-Croat. The Croats use the Latin letters and the Serbs the Cyrillic alphabet.

The Serbian Empire reached its zenith under King Stephen Dušan (1331-1335). Guided by Dušan’s genius, the Serbian economy and arts were greatly developed. After

¹Richard F. Nyrop, *Yugoslavia: A Country Study* (Washington, DC: American University Press, 1982), 4.

²Gordon C. McDonald, *Yugoslavia: A Country Study* (Washington, DC: American University Press, 1979), 25.

³Vladimir Dedijer, *History of Yugoslavia* (New York: McGraw-Hill, 1974), 23.

his death, the Ottoman Turks advanced against the Serbs. In 1389 the Turks defeated the Serbian armies at Kosovo in what was to become the most legendary battle of Serbian history.

From that time on, the Ottoman Turkish Empire dominated Serbia for more than 500 years. But, not long after that, “the worm-eaten Ottoman dynasty was the first of the great autocracies still standing in the twentieth-century Europe to go down before the winds of change.”¹

Serbia: The Land between the Wars

In the period of the nineteenth and twentieth centuries, Southeastern Europe was full of turbulence, culminating in the Balkan Wars of 1912-1913, and World War I from 1914-1918. It was in 1914 that Joseph Ferdinand was killed in Sarajevo. The proclamation of the union of all Southern Slavs in 1918 was the crowning event of a long, painful, and determined effort to unite despite numerous differences. So, the new state (the former Yugoslavia) was to be called the Kingdom of Serbs, Croats, and Slovenes, and the regent, Alexander Karadjordjević of Serbia, was to become its first king.²

Ruled by the Serbian Dynasty, the country was wracked by ethnic strife until its dissolution by the Axis occupiers during World War II. Communist-led partisans gained control after the war and re-created Yugoslavia as a federal republic in 1945. In 1963 former Yugoslavia was known as the Socialist Federal Republic of Yugoslavia. Until

¹Edmond Taylor, *The Fall of the Dynasties* (Garden City: Doubleday, 1963), 97.

²H. C. Darby, *Yugoslavia* (Norwich: Empire Press, 1944), 157.

1991 Yugoslavia was a federation of six republics (Serbia, Croatia, Slovenia, Bosnia and Hercegovina, Macedonia, and Montenegro), and two autonomous provinces (Kosovo and Vojvodina). In 1991 the civil war caused the breakup of Yugoslavia: Slovenia and Croatia announced their secession from the federation, and the other republics (Bosnia and Macedonia) declared their independence later. On April 27, 1992, Serbia and Montenegro were proclaimed the Federal Republic under the name (new) Yugoslavia.

Thus, we can say that Serbia is the land “between the wars” and the former Yugoslavia “the legacy of dead empires.”¹ The Roman Empire, the Byzantine Empire, the Turkish Empire, and the Austrian Empire all made positive and negative imprints upon the development of the former Yugoslavia and Serbia.

Overview of Christianity in the Former Yugoslavia and Serbia

Many of the early Christians were still tied to the paganism practiced by the Slavs. In his book, *History of Serbia*, Temperley writes that “their religion was a simple nature-worship, of which traces today can still be found in many Serbian customs. They worshiped a Supreme God, though every wood was haunted with fairies and every lake harbored evil spirits.”² However, the best-known effort to bring Christianity to the Slavs took place in the ninth century under the two great missionary brothers, Cyril and Methodius. Schmeman says that “the Serbs became Orthodox in the ninth and tenth

¹Robert L. Wolf, *The Balkans in Our Times* (Cambridge: Harvard University Press, 1956), 18-59.

²Harold W. V. Temperley, *History of Serbia* (London: G. Bell and Sons, 1917), 10-11.

centuries A.D. primarily through the activities of the missionaries to the Slavs.”¹

Cyril and Methodius

Cyril (826-869) and Methodius (815-885) were sons of a senatorial family of Thessalonica. After their ordination they went to Constantinople. In 863 the two brothers were sent as missionaries to Moravia. In spite of the fact that their missionary activities would be relatively short, their influence is felt even today. Cyril, known as Constantine until 868, did most of the translating of the Bible into Slavonic.² There is no proof that Cyril translated the complete Bible, but it seems certain that at least a part of the Bible was translated by him for use in Moravia, Pannonia, and Bulgaria.³ The work of Cyril and his brother made Slavonic “one of the earliest languages in Europe to possess a Bible.”⁴ Thus, Byzantine monks converted the Serbs and others to Christianity and introduced Byzantine culture into the area.

Later on, Darby writes, “Stephen Nemanja, zupan of Raska, in 1169 founded a dynasty that ruled over Serbia for some 200 years. It was the destiny of this royal family

¹Alexander Schmemman, *The Historical Road of Eastern Orthodoxy* (New York: Holt, Rinehart and Winston, 1963), 262.

²Frank L. Cross, ed., “Cyril and Methodius,” *The Oxford Dictionary of the Christian Church* (1966), 366.

³Eric McCoy North, *The Book of a Thousand Tongues* (New York: Harper and Brothers, 1939), 299.

⁴Robert Kilgour, *The Bible Throughout the World* (London, New York: World Dominion Press, 1939), 28-29.

to create the great medieval empire of Serbia.”¹ His youngest son became a monk at Athos, and then, under the name of Sava, became the first archbishop of an autocephalous Serbian Church (1219). He established the Serbian roots of the Orthodox Church; the cultural influence of the Eastern Church was always important in Serbian national life.

The Reformation Era and Vuk Karadžić

It should be pointed out that a number of individuals from Yugoslavia had earlier contact with the German Reformation. Closer examination of the sources indicates that the Protestant movement did spread among the Slavic peoples, and even the father of the German Reformation, Martin Luther, had contact with some representatives from Yugoslavia. “Madhouse Facias” (Vlačić alias Franković) was a personal friend of Luther, and Peter Paul Vergerius, the younger, was a bishop in both Bosnia and Istria before he joined the Lutheran movement.²

Everyone who has any knowledge of Slavic literature, and in particular Yugoslav literature, has some knowledge of the greatest Yugoslav literary personality, Vuk Stefanović Karadžić. He is known for his effort to reform the language of his people. He also translated a New Testament which is still widely used. His student admirer, Djuro Daničić, translated the Old Testament, and this version of the Bible has been the most popular in Yugoslav history. That version Vuk published by himself in 1847 in Vienna,

¹Henry C. Darby, *A Short History of Yugoslavia* (Cambridge: University Press, 1968), 91.

²Temperley, 43-44.

using his new system of orthography which is accepted by all people using Serbo-Croatian languages.¹

Demographics in the Former Yugoslavia and Serbia

In 1991, the population of Yugoslavia was 27.6 million. There were several national minorities belonging to the different republics. The most important population groups were the Serbs (36%), Croats (20%), Muslims (9%), Slovenes (8%), Albanian and other ethnic groups (27%). There were three major religious groups in former Yugoslavia. In a survey, of "86 percent of the population who reported their faith in 1953, 42 percent were Orthodox, 36 percent Catholic, and 12 percent Moslem."² Only 1 percent of the population claimed to be Protestants. (The Seventh-day Adventist Church is the leading one.) The Orthodox Church is predominant in Serbia and the Roman Catholic Church in Croatia.

According to editor Litsas, the "term Orthodox combines the adjective *orthos*, which means right, correct or true, and the noun *doxa*, which is related to the verb *doxazo*, 'I hold an opinion,' or 'I believe.' Hence 'right belief,' or 'true doctrine' and 'right worship.'³ In short, the Church claims that it has received the faith of the apostles,

¹T. H. Darlow and H. F. Moule, *Historical Catalogue BFBS* (London: British and Foreign Bible Society, 1903), 1352.

²Vladimir Dedijer, *Tito Speaks: His Self-Portrait and Struggle with Stalin* (London: Weidenfeld and Nicolson, 1953), 3.

³K. Fotios Litsas, ed., *A Companion to the Greek Orthodox Church* (New York: Dept. of Communication, Greek Orthodox Archdiocese of North and South America, 1984), 2.

as contained in both the written and the oral tradition, as interpreted by the Fathers in council, and as lived by the whole church throughout the ages. In other words, they are saying, “we do not change the everlasting boundaries which our fathers have set, but we keep the Tradition, just as we received it.”¹ Jesus set the Holy Scriptures, Old and New Testaments, as the only basis for true doctrine.

The Federal Republic of Yugoslavia (FRY), consisting of the Republic of Serbia and the Republic of Montenegro, was proclaimed by the will of their peoples and the Constitution on 27 April 1992. This was done after the legal secession of other republics from the former Socialist Federal Republic of Yugoslavia (SFRY) (see Appendix A).

The SDA Church in the Former Yugoslavia and Serbia

The Seventh-day Adventist Church was founded during the spiritual renewal movement in the United States led by William Miller, a Baptist minister, who claimed that Christ would return in 1843 or 1844. The believers received the name “Adventist” because of their belief in the imminent Second Advent of Christ. When Christ did not return, the movement fell apart. A small group of believers reexamined their convictions, and later structurally organized as a denomination in Battle Creek, Michigan. From that small group of 3,500 believers in 1863, the Adventist church grew into a world denomination of over 10 million members by 1999, with the General Conference of Seventh-day Adventists in Silver Spring, Maryland.²

¹Timothy Ware, *The Orthodox Church* (London: Penguin Books, 1987), 204.

²For more information on the development of the SDA Church, see Gerard P. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Grand Rapids:

Adventist missionary work started first in Europe, in the land of Switzerland in 1864. The first unofficial missionary was Michael B. Czechowski, a Polish immigrant. He was misunderstood during his lifetime, and only recently has been recognized for his missionary work in Europe (Italy, Germany, and Eastern Europe). In 1874, John N. Andrews was sent as the first official missionary of the SDA Church to Europe, settling in Basel. Later on, in 1886, Ludwig R. Conradi, a German immigrant, was sent by the General Conference to continue mission work in Europe. His leadership marks the turning point of Adventist missionary work in central Europe.¹

When the Seventh-day Adventist message entered the Balkan States in the last decades of the nineteenth century, the area that is now former Yugoslavia was divided into three parts. The northern and eastern parts belonged to the Austro-Hungarian Empire (Vojvodina, Croatia, Slovenia, Bosnia, and Hercegovina); Serbia and Montenegro were independent states in the east and southwest. The southern part (Macedonia, Kosovo, and southern Serbia) was under Turkish domination. When and how the first Adventists came to former Yugoslavia and Serbia will be described in the next section.

The First SDA Missionaries in Macedonia: 1880

The first Yugoslavians heard about the Adventist message in America, or later on

Eerdmans, 1977); Gottfried Oosterwal, *Mission: Possible* (Nashville, TN: Southern Publishing, 1972); Borge Schanz, *The Development of Seventh-day Adventist Missionary Thought: A Contemporary Appraisals* (Doctor of Philosophy dissertation, Fuller Theological Seminary, 1983); and the *Seventh-day Adventist Yearbook* (Washington, DC: Review and Herald, 1999) 4.

¹Baumgartner, "Toward a Model of Pastoral Leadership for Church Growth in German Speaking Europe," 118-119.

in some other country in Europe, and as Adventists they were awaiting Jesus' return around 1843.¹ But records indicate that the Seventh-day Adventist message was first brought to former Yugoslavia by foreign missionaries in Macedonia in 1880.

Alfred Seefried (1840-1927) with his wife went to Skoplje as a representative of the British and Foreign Bible Society. For nine years he actively preached the message in Skoplje and in Macedonia and Albania. Two years after his arrival in Skoplje, Alfred was imprisoned. According to the *Seventh-day Adventist Encyclopedia*, Alfred shared the good news of Jesus with some Macedonian and Albanian prisoners who accepted Christ as their personal Savior.² He suffered much for Christ in the prison, but God in a miraculous way saved his life. After his pioneer work in Macedonia and Albania, Alfred moved with his family to Romania, since the church wanted him to do so. He was buried in 1927 in Constance, but his influence of mission is still felt today not only in Macedonia and Albania but in the former Yugoslavia and in the Balkans.³

Dr. Garabeta Yerama, an Armenian physician (early records tell us that near the end of the past century—around 1880), brought his family from Constantinople to Radovište (Macedonia) and began to preach the Seventh-day Adventist message. At that

¹Milan Šušlić, "Iz istorije crkve u svetu i Jugoslaviji: 'Propovedaće se ovo evandjelje,'" *Glasnik*, broj 4, 1980, 12-17; Ibid., "120 godina adventističke crkve na teritoriji JIEY" *Glasnik*, broj 2, 2000, 3-4.

²*Seventh-day Adventist Encyclopedia*, rev. ed., vol. 10 "Yugoslavia: Development of the SDA Work" (Washington, DC.: Review and Herald Publishing Association, 1976), 1632-1634.

³What a kind coincidence and wonderful privilege for me that Alfred's great-grandson, Dr. Erich Baumgartner, is my professor, dissertation advisor and reader!

time he corresponded with Ellen White and Dr. John Harvey Kellogg. He wrote three letters to the *Review and Herald* between 1901 and 1905. In his first letter of December 3, 1901, he wrote:

I am glad to tell you that the gospel of Jesus Christ is being preached here. In vicinities about, there are persons who are interested in this truth and hungry for it. I praise the Lord for all He has done. Before I came here, they never heard about the signs of the times or the Sabbath, nor any other point of present truth. But, now let the praise be to the Lord, His true sayings are being heard and known here. Pray for the work everywhere, and don't forget us here in Macedonia, where the apostle Paul worked so much. We need help.¹

The sacrifice of these two missionaries built a foundation of mission for future growth in Yugoslavia and Serbia. Only that kind of spirit of mission supported by the Holy Spirit can guide us in church growth and to the fulfillment of God's commission.

The First SDA Pioneers in the Former Yugoslavia and Serbia

The people of Vojvodina (northern part of Serbia) first heard the Adventist message around the year 1890. Clara Rotmayer became an Adventist and moved to Hamburg where she translated Adventist literature into the Hungarian language. The first tracts in the Serbian language were printed in Hamburg between 1893 and 1896. According to Pastor Max Ludewig (see next page), the important figure in spreading the gospel in the northern part of Serbia, Vojvodina, was John Huenergardt (1875-1955). He was born in Russia and as a child moved to North America, where he attended Union College in Lincoln, Nebraska. After finishing his education he was sent to Vojvodina, Cluj, and Mokrin in 1898. He organized the first Sabbath School in the village of Mokrin

¹Garabeta Yerama, "The Macedonian Cry," *Advent Review and Sabbath Herald*, December 3, 1901, 785.

in 1899, and a local church in Kumane on July 12, 1905.¹

Peter Todor is one of the first Seventh-day Adventist ministers born in Serbia to work in his own country. He and his wife were baptized in Arad in 1890. Later at the conference in Kluj, he was chosen to serve as pastor for a group of friends among the Serbians.

Albin Mocnik was born in Slovenia in 1888 and accepted the Seventh-day Adventist faith in Bremen in 1906. He studied at Friedensau Seminary for two years. He then worked in Belgrade and Zagreb and many other places. He prepared the first Adventist hymnal in Yugoslavia in 1917 and published many books and periodicals. In 1923 he was named president of the Adriatic Mission Field and in 1926 became president of the Yugoslav Union Conference. He was a schoolteacher and editor of the church newspaper.

Max Ludewig as a student in Friedensau was inspired by Močnik to work among the Slavic people. They together organized the first church in Belgrade, Serbia, in 1910. Some years later he served as conference president in Novi Sad and Zagreb.

These and other pioneers all labored to establish a foundation of church growth in former Yugoslavia, Yugoslavia, and Serbia.

The Union Publishing House and Adventist Seminary

In 1931, Adventists started a small school in Belgrade which moved to Zagreb in 1942. After World War II, in 1955, the school was reopened in Rakovica, near Belgrade

¹Max Ludewig, "Nemojmo zaboraviti slavne dane početka Božijeg dela u Jugoslaviji," *Glasnik*, October 1968, 3.

(Serbia), until 1973. Professor Dragiša Stojčević was the first principal. In 1974 the Union board transferred the Seminary to Maruševac, near Varaždin, Croatia. When the civil war started in former Yugoslavia in 1991, there were two schools: the Seminary in Maruševac and a Seminary in Belgrade (Antić Radiša, Ph.D., was a founder and Dean of the school).

The first Adventist publishing house to be established in Yugoslavia was founded in Novi Sad by Robert Schilinger in 1909. It was moved to Belgrade in 1931 under the name Izdavačka Knjižara "Preporod" (The Revival Publishing House). In 1965, the department of publication was set up in the Union Conference. The first Adventist book published in the Serbian language appeared in 1909 (*Steps to Christ*).

Until 1991 the Yugoslavian Union had four conferences, 282 churches, and 10,178 members, among a population of 27,100,000. Now, after the civil war in Yugoslavia (1991), the former Yugoslavian Union is part of the Trans-European Division. It is divided into two separate Unions:¹ the South-East European Union Conference (reorganized in 1992) comprising the South and North Serbian Conferences, the SDA Church in Bosnia and Hercegovina, and Macedonian Mission, and the Adriatic Union Conference (organized in 1999) with the Croatian Conference, Slovenian Conference, and Albanian Mission.

The Socio-Cultural Characteristics of Serbia

The history of the South Slavic people, their Christian history, their demography, their culture, and a survey of SDA church history help us to better understand Yugoslavia

¹Marko Lukić, "Pet najboljih ali I najgorih godina," *Glasnik*, 2-3, 1999, 16-19; Dragutin Matak, "Jadranska Unija Konferencija Kršćanske Adventisticke Crkve," *Pregled*, 1-2, 1999, 26-27.

and Serbia. This history has shaped a people with some strong characteristics and needs. I will emphasize four of them which may have more implications for strategy.

1. *Serbs are very religious people.* The people in Yugoslavia are considered to be mostly Orthodox Christians. Serbians are loyal to the tradition that their fathers set. They rarely read the Bible or teach it to their children. For Serbs, Christian faith is most sacred. For them, it is very important to be a Christian, especially an Orthodox Christian. Karić says that Serbs are in soul very religious people. But they go to church very rarely, and churches are full only during a big festival.¹ After Christmas and Easter, according to Cvijić, Saints is the largest festival for the Serbs.²

Serbs are the Slavs who had the advantage as “one of the earliest languages in Europe to possess a Bible,” as well as good foundations of Christianity. But in addition to formal faith, Christians need a personal relationship with Christ and an understanding of His teaching through the Bible. From that standpoint, they are, as Paul said to the men of Athens, “very religious . . . and, what you worship (as something unknown) . . . I am going to proclaim to you” (Acts 17:22-23). This is also the way we have to proclaim the gospel of Jesus Christ from the Bible to the Yugoslav people.

2. *Other characteristics:* Some psychosociological characteristics of Serbs, according to Cvijić, Skerlić, Vasić, Andrić, Popović, Jovanović, and others, help us to understand the Serb people as being very religious, worthy, hospitable, lively-spirited,

¹Bojan Jovanović, *Karakterologija Srba* (Beograd, Serbia: IDP “Naučna Knjiga,” 1992), 30.

²Ibid., 39.

loyal, patriotic, with rich imagination and lively temperament, but boastful, and impulsive on injustice.¹ In the book *Karakterologia Srba*, by Jovanović, Cvijić says that Serbs are very hospitable, emotional, and sympathetic.² These cultural characteristics make personal contact easy and open the door for gospel dialogue. However, in that personal contact and dialogue we must be very careful as Protestant Christians not to close the door by overwhelming people with Bible truth. Our task is to build bridges, and be friends of Jesus.

Dr. John Reke, another contributor to the characterology of Serbs, has observed two other characteristics: individualism and adaptability.

3. *Marked individualism.* One characteristic of Serbs is that they cannot, actually wish not, or do not like, to decide (easily). That characteristic of Serbs we can call marked individualism.³ They want to examine first and then decide. But once they decide, they keep that decision.

4. *Adaptability:* Serbia is the zone of encounter of two cultures, West and East. Serbs are people who have lived between two cultures and are at home in both. Therefore, adapting to a new culture is of no great difficulty for them. This characteristic we can call adaptability.⁴ This characteristic can help them to better adapt to a new culture, religion,

¹Ibid.

²Ibid., 33-40.

³Dr. John Reke, "Serbs with Two Faces," *Ilustrovana Politika*, 2064, August 8, 1998, 16. He is an assistant professor of slavistics at the Eberhard-Karls University in Tübingen (Germany), and conducted a very interesting lecture in Belgrade, Gete-institute, which was a challenge to many people of Belgrade.

⁴Ibid.

ideas, and lifestyle. That was also my experience as an Orthodox when I was converted.

Implications for Reaching Serbs through Evangelization

What are some of the implications of this analysis of Serb history and culture for Adventist evangelization?

1. A better understanding of Serbia in its cultural context will help us in building better bridges between an evangelical understanding of the Gospel and the Serbian culture and in carrying the message of Jesus Christ to the Serbian people.
2. The facts that Serbs became Orthodox in the ninth and tenth centuries A.D. and translated the Bible into one of the earliest languages in Europe will help us to understand and accept them as very religious people with a long Christian history. Adventists must learn to use that existing Christian foundation when using contemporary methods to share the truths found in the Bible.
3. The Seventh-day Adventist Church in Serbia and in many parts of Europe still has the aura of an unknown “American” sect that lives outside the mainstream. The SDA Church has to change that image by being present in the daily life of the community and the people, and by engaging its members in positive ways of ministering to the people.
4. Pastors must help lay members to better understand the sociocultural characteristics of their neighbors and teach them how to approach them with sympathy and wisdom.

Let us now turn to the an analysis of the growth of the Seventh-day Adventist church in Serbia in the twentieth century. This will be the main concern in Part II.

**PART TWO: FIELD RESEARCH FOR
MASTER PLANNING**

CHAPTER VI

FIELD SURVEY: SDA CHURCH GROWTH IN THE FORMER YUGOSLAVIA WITH A FOCUS ON YUGOSLAVIA AFTER CIVIL WAR 1991

The main concern of Part II is to describe the field research done in preparation for the suggested model of planning for Serbia. This chapter introduces the statistical survey of SDA church growth in Serbia in five parts: (1) the research design, (2) the examination of the growth and decline of the SDA Church in Serbia/Yugoslavia and parts of the former Yugoslavia from 1880-1995, (3) postwar growth in Serbia: 1991-1995, (4) factors and trends, and (5) implications gained for effective church growth strategies.

Chapter 7 deals with the follow-up research of the initial growth picture. The findings of Part II (chapters 6 and 7) will then be summarized and used in chapter 8 as the basis for the master-planning process for church growth in Serbia.

The Research Design

Although there may have been other internal surveys of growth in Yugoslavia/Serbia, this project represents possibly the first church growth research project of the Adventist Church of the former Yugoslavia, using a standard church growth methodology.

Research “in its essence is a gathering of information for use in decision making.”¹ The church and community can be analyzed using three types of surveys: (1) *a statistical analysis* (how and why the membership of the church has grown, which this study is doing), (2) *an organizational analysis* (a hard look at the church’s functions, priorities, and programs), and (3) *a community analysis* (analysis of the surrounding community).²

The civil war (1991) in the former Yugoslavia was dramatic and deadly serious. It was devastating for the whole population and especially for people who lost their loved ones. All of this had a big impact on my research. It was hard to get correct statistical information. During the civil war, nobody knew exactly where some people were—which part of the country they were in or which conference they were a part of. In that time, many of our people left the country. The search for the right data was arduous. The gathering of data is completed, but my wish for peace and a better future in my country will continue.

This field survey drew on three sources of information: (1) Seventh-day Adventist statistical information (membership, churches, and ministers),³ (2) data collected through surveys using direct-mail questionnaires and interviews (see next chapter), and (3) my

¹James Engel, *How Can I Get Them to Listen?* (Grand Rapids: Zondervan Publishing House, 1977), 13.

²Paul R. Orjala, *Get Ready to Grow* (Kansas City, MO: Beacon Hill Press of Kansas City, 1978), 24-29.

³Statistical information about the progress of the SDA work in south Europe can be found in the *Seventh-day Adventist Yearbook*, the *General Conference Bulletin*, and the *Annual Statistical Reports*, compiled by the statistics office of the General Conference of Seventh-day Adventists, Washington, DC.

personal experience as the pastor of an SDA church in the former Yugoslavia, primarily in Serbia and Bosnia. The purpose of the survey was to recognize specific factors responsible for growth or decline, distinguishing between the prewar period of 1981-1991 and the postwar period of 1991-1995, and to determine what can be learned from an analysis of the current situation about the effectiveness of planning for church growth. My goal was to see the whole picture of the church in the past and present, and to use the data as a foundation for master planning for growth. A “church growth survey will allow us to stand back, so to speak, and see the whole picture. We will know where the church has been, where it is, and where it might be going with God’s blessing.”¹

The Examination of the Growth and Decline of the SDA Church in Serbia/ Yugoslavia and Parts of the Former Yugoslavia from 1880-1995

I have divided the analysis of the growth of the SDA church from 1880-1995 into eight sections: (1) a bird’s-eye view of growth: 1880-1995, (2) findings from the statistical survey in the former Yugoslavia: 1981-1991, (3) growth of the South Serbian Conference: 1981-1991, (4) growth of the North Serbian Conference: 1981-1991, (5) growth of the West Croatian-Slovenian Conference: 1981-1991, (6) growth of the South-West Bosnian and Hercegovinan Conference: 1981-1991, (7) postwar growth in Serbia (South and North Conferences) after the civil war (1991): 1991-1995, and (8) a summary of the findings.

A Birds-eye View of Growth: 1880-2000

We begin with an overview of the growth history of the SDA Church in the former

¹Bob Waymire and C. Peter Wagner, *The Church Growth Survey Handbook* (Santa Clara, CA: O.C. Ministries, 1980), 3. McGavran called it church-growth eyes.

Yugoslavian Union from its beginning (1880)¹ until 1995, in order to establish the overall growth picture of the field. Today (1999), the former Yugoslavian Union is divided into two separate unions: South-East European Union Conference (organized 1925; reorganized 1992), and Adriatic Union Conference² (organized 1999). The findings in this section are based on the data of these years (1888-1995) supplied by the statistical information (see page 6, footnote 1). Alfred Seefried, the first foreign missionary who appeared in Macedonia in 1880, indicates that at the end of the nineteenth century, when the advent message first came to Yugoslavia, there were at least three baptized members.

Membership Growth and Church Growth

In the following tables I use the abbreviations DGR for decadal growth rates for a period of ten years, DGR 120 for decadal growth for a projected period of one hundred and twenty years. Table 1 shows that the decadal growth rates of membership and of churches are different during this long historical period. The growth history falls into five different church-growth periods: (1) *Early church development from 1880-1910*. This period was a time of difficulties and slow growth, developing more rapidly in the first decade of this century. (2) *Dynamic growth from 1910-1945*. This period of 35 years included many wars (Balkan Wars, World War I & II), but we had *the best growth* in the history of the SDA Church in Yugoslavia, with *incredible growth rates*. (3) *Static growth*

¹For more information, see Appendix A, and in this dissertation under the subtitle *First Foreign Missionaries Appear in Macedonia in 1880*, on pp. 65-67.

²The *Adriatic Union Conference* of the SDA Church was organized on January 1, 1999. The Union is comprised of the Croatian Conference, the Slovenian Conference, and the Albanian Mission; Matak, 26-27.

from 1945-1980. This was the longest period of peace in Yugoslavia. After the most

TABLE 1

SDA CHURCH GROWTH IN THE FORMER YUGOSLAVIAN CONFERENCES
FROM THE BEGINNING (1880) UNTIL THE CIVIL WAR 1991, AND
POSTWAR GROWTH AFTER 1991-1995

		GROWTH RATES			GROWTH RATES		ANALYSIS
YEARS	<i>Members</i>	DGR	DGR 120	<i>Churches</i>	DGR	DGR 120	M/C
1880	3	0		0	0.00		
1890	7	133.33		1	0.00		7
1900	12	71.43		1	0.00		12.00
1910	70	483.33		3	200.00		23.33
1920	729	941.43		53	1666.67		13.75
1930	1600	119.48		84	58.49		19.05
1940	4020	151.25		145	72.62		27.72
1950	5729	42.51		157	8.28		36.49
1960	8312	45.09		230	46.50		36.14
1970	10229	23.06		251	9.13		40.75
1980	10546	3.10		273	8.76		38.63
1990	10060	-4.61		278	1.83		36.19
1995	11456	29.68	104.87	296	6.47	63.13	38.70
2000	12000	19.28	99.61	300	1.35	60.85	40.00

dynamic growth period (1920-1940) in the history of the SDA Church in Yugoslavia, the DGR began to decline from 42.51% (1950s), *fair growth*, to 23% (1970s), *poor growth*, to 3% (1980s), no growth. (4) *Decline in growth from 1980-1990*. This was the *worst period* of church growth in Yugoslavia, with a declining DGR of -4.61%. This slow decline possibly reflects the long period of peace under the communist regime when the people sought for more materialistic things, pleasure, and migration. (5) *Extended growth and stagnation from 1990-2000*. This decade began with growth, it then shows patterns

of stagnation. See figure 2.

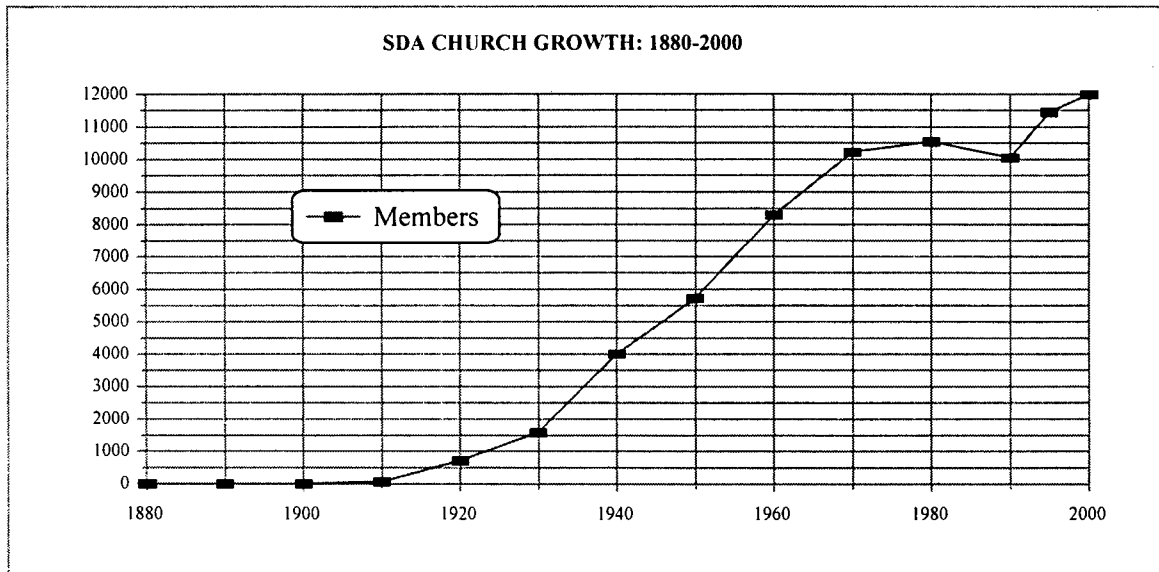


Figure 2. SDA Church Growth in the Former Yugoslavian Conferences from the Beginning (1880) until the Civil War 1991, and Postwar Growth After 1991-1995.

This overview shows that the SDA Church in the former Yugoslavia had an overall average DGR of 105% for the last 115 years. The only period of decline occurred between 1980 and 1990, with decadal growth rate (DGR) of -4.61%. The reasons for this decline will be examined in more detail in the next section.

While growth is always an intimate interplay between contextual, institutional, and spiritual factors, it is clear that national contextual factors parallel periods of growth. There was growth during periods of crisis and wars between 1910 and 1920 (such as the Balkan Wars and World War I), the period of changes and World War II between 1941 and 1945, and the period during the civil war (1991-1995), in which growth increased. At the same time, many people emigrated abroad and thus decreased the growth rate.

However, table 1 shows that during this long period of peace (1946-1990) between World War II and the civil war of 1991, church growth eventually halted and then declined. This period of decline (-4.61%) could also be the result of the previously long period of peace under the communist regime.

Findings from the Survey Study in the Former Yugoslavia: 1981-1991

This second section presents the statistical survey of SDA church growth in the *former Yugoslavian Union*¹ for the period of 1981-1991; three parts look at the growth in membership, churches, and ministers.

Growth of Membership, Churches, and Ministers

Table 2 shows the SDA growth of members, churches, and ministers in the former Yugoslavian Union from 1981-1991. The general picture of decadal growth rates (DGR) is characterized by declining membership (-2%) over the course of eleven years, a slight increase in the number of local churches (3.30%), and a decreasing number of ministers (-6.45%).

There is a minimal annual growth rate (AGR) at the beginning of the decade, 1982 (0.93%), and rapid growth at the end of eleven years, at least 2.67% (1991). More people joined the church during times of crisis and political change—before 1982 (President Tito died in 1980), and before 1991 (the fall of the Berlin Wall in 1989). Table 2 and figures 3 and 4 show us the same picture of the growth in that period.

¹*The former Yugoslavian Union* had four Conferences: South Conference—Serbia, North Conference—Serbia, West Conference—Croatia and Slovenia, and South-West Conference—Bosna and Hercegovina.

TABLE 2

SDA GROWTH IN THE FORMER YUGOSLAVIAN UNION: 1981-1991

	GROWTH RATES			GROWTH RATES			GROWTH RATES			R A T I O		
YEARS	<i>Members</i>	AGR	DGR	<i>Churches</i>	AGR	DGR	<i>Ministers</i>	AGR	DGR	Mem/Chu	Mem/Min	Chu/Min
1981	10550	0.04		273	0		124	3.33		38.64	85.08	2.20
1982	10648	0.93		273	0		131	5.65		39.00	81.28	2.08
1983	10551	-0.91		274	0.37		120	-8.40		38.51	87.93	2.28
1984	10431	-1.14		274	0		116	-3.33		38.07	89.92	2.36
1985	10351	-0.77		274	0		115	-0.86		37.78	90.01	2.38
1986	10161	-1.84		274	0		120	4.35		37.08	84.68	2.28
1987	10123	-0.37		274	0		121	0.83		36.95	83.66	2.26
1988	10181	0.57		278	1.46		118	-2.48		36.62	86.28	2.36
1989	10110	-0.70		278	0		125	5.93		36.37	80.88	2.22
1990	10060	-0.49	-4.64	278	0		119	-4.80		36.19	84.54	2.34
*1991	10329	2.67	-1.91	282	1.44	3.30	116	-2.52	-6.45	36.63	89.04	2.43
		-2.00	-6.55	3032.00	3.27	3.30	1325.00	-2.30	-6.45			
11 YEARS AVERAGE			-0.17	-0.18	0.30	0.30	120.45	-0.21	-0.59	37.44	85.75	2.29

Table 2 shows two different pictures of DGR: over the period of eleven years (1981-1991) membership declined by -2%, and over the period of ten years (1981-1990) membership declined by -5%. It is clear from Table 2 that the civil war in the former Yugoslavia (1991) was a main factor for the decline in growth of -1.91. Between these extreme years of the decade (President Tito died in 1980, and the civil war started in the former Yugoslavia in 1991), however, there was a sharp decline in growth of -1.84% (1986). Psychologically and sociologically, people of that uncertain period were more indifferent, confused, and, tended to leave the country. This resulted in more loss than gain (see table 3 and figure 5).

Table 2 and figure 4(A) displaying the growth of churches in the former Yugoslavia for 1981-1991 show a very similar picture. There is a minimal annual growth rate (AGR)

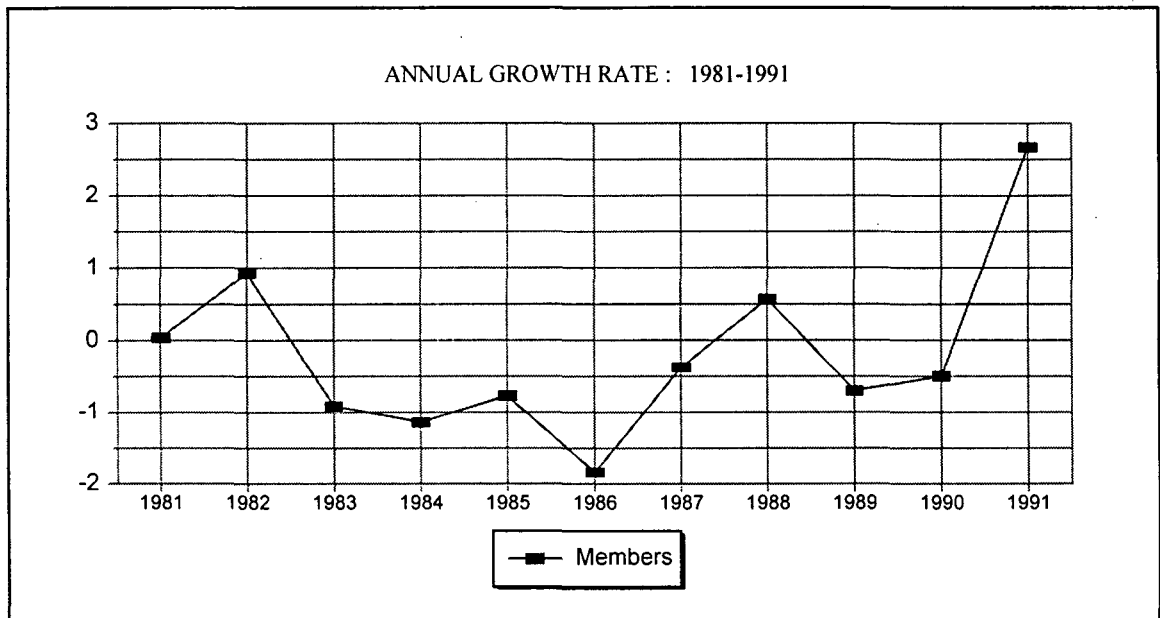


Figure 3. Annual Growth Rate in the Former Yugoslavia: 1981-1991.

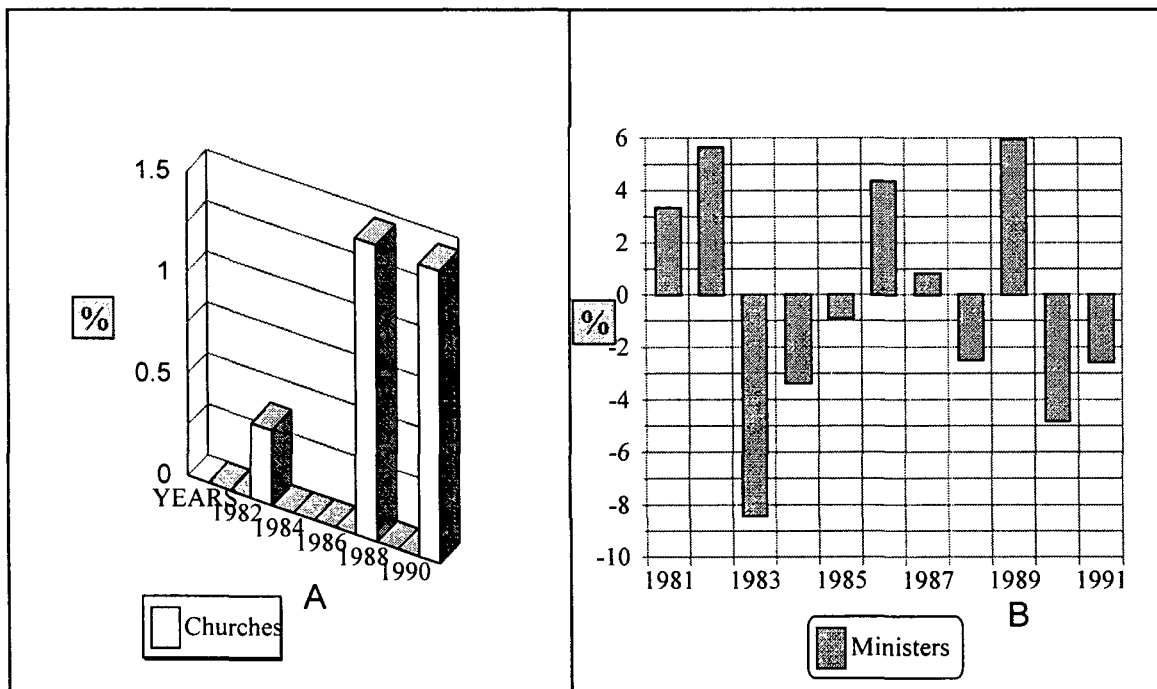


Figure 4. SDA Churches and Ministers, Annual Growth Rates in the Former Yugoslavia: 1981-1991.

at the beginning of the decade, 0.37 (1983), and rapid growth at the end of the decade, at least 1.46% (1988) and 1.44% (1991).

However, table 2 and figure 4(B) for ministers present an opposite picture of growth. The fewer ministers at the beginning and the end of the decade, the more growth; the more ministers, the less the growth. More laity in mission means more growth.

Membership Growth

Table 3 lists the growth of the SDA Church in former Yugoslavia for the period of eleven years (1981-1991) and displays a steady decline growth of -2% (-1.91), or a

TABLE 3

SDA MEMBERSHIP GROWTH IN THE FORMER YUGOSLAVIAN UNION:1981-1991

1981 - 1991 YEARS	YEAR END Members	G A I N S			L O S S E S				T O T A L		NET	GROWTH RATE	
		Converts	Faith	Letters In	Letters Out	Death	Dropped	Missing	Gains	Losses		AGR	DGR
1981	10550	435	80	381	-416	-258	-145	-73	896	-892	4	0.04	
1982	10648	460	71	289	-298	-287	-94	-43	820	-722	98	0.93	
1983	10551	344	41	337	-360	-272	-148	-39	722	-819	-97	-0.91	
1984	10431	385	32	625	-616	-292	-188	-66	1042	-1162	-120	-1.14	
1985	10351	314	34	265	-271	-262	-114	-46	613	-693	-80	-0.77	-3.74
1986	10161	277	20	453	-486	-252	-75	-127	750	-940	-190	-1.84	
1987	10123	346	45	398	-433	-268	-95	-31	789	-827	-38	-0.37	
1988	10181	430	29	254	-277	-279	-75	-24	713	-655	58	0.57	
1989	10110	324	31	853	-893	-237	-99	-50	1208	-1279	-71	-0.70	
1990	10060	419	56	251	-307	-259	-89	-121	726	-776	-50	-0.49	-4.64
1991	10329	581	41	289	-313	-266	-58	-5	911	-642	269	2.67	2.77
TOTAL		4315	480	4395	-4670	-2932	-1180	-625	9190	-9407	-217		-1.91
11--YEARS AVERAGE		392.27	43.64	399.55	-424.55	-219.64	-107.27	-56.82	835.45	-855.18	-19.73	-2.09	

decadal growth rate (DGR) of -4.64% (-5%) for 1981-1990. For the same period, the annual growth rate (AGR) is between -1.84% (1986) and 2.67% (1991), with an average

of -0.18%. Both growth rates, decadal and annual, remind us that something happened (see the conclusions below figure 5) to cause a plateau and decline in growth. Figure 6 shows a decline of membership from 1982 as the highest level of growth to 1990 as the lowest level of growth.

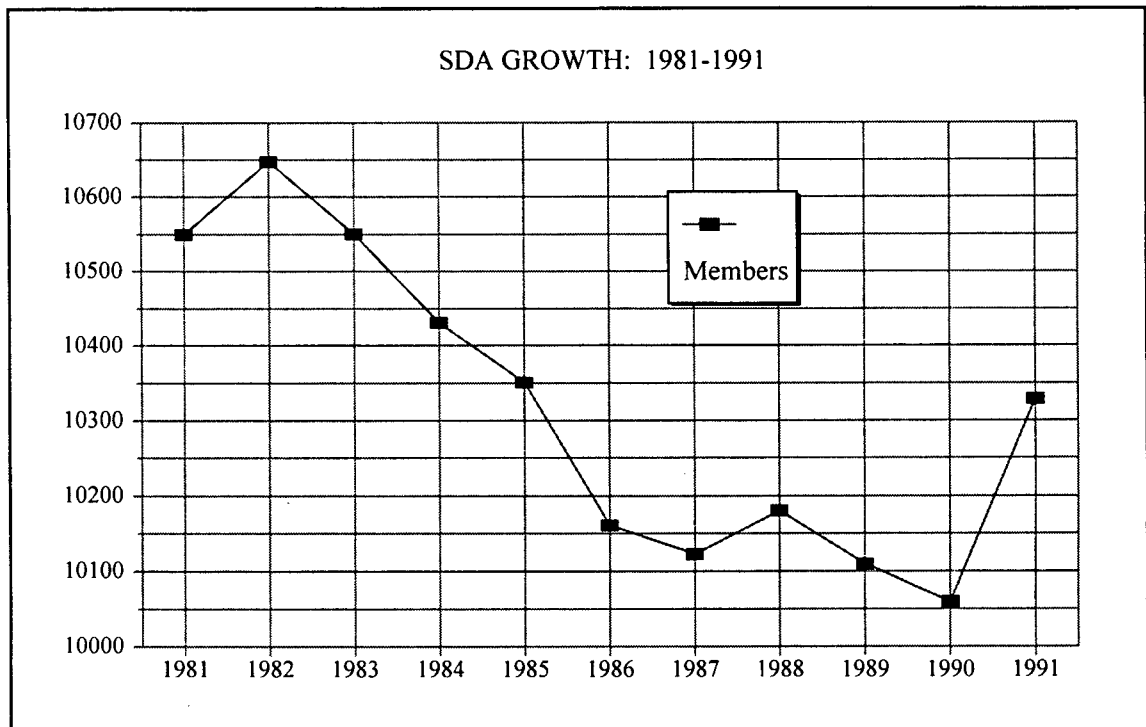


Figure 5. SDA Membership Growth in the Former Yugoslavian Union: 1981-1991.

In conclusion, the statistical survey revealed that the SDA Church in the former Yugoslavia lost about 2% (-1.91) of its membership from 1981 to 1991 (an eleven-year period), or about 5% (-4.64) of its membership from 1981 to 1990 (a ten-year period; see tables 3 and 2). This loss is due to two factors:

1. *Contextual factors*: Political, economic, and personal situations were very uncertain between 1981 and 1991 (President Tito died in 1980, the Berlin Wall fell in

1989, and the civil war started in the former Yugoslavia in 1991). These events were dramatic and deadly serious; people everywhere understood them as signs of the fact that a period of division and confrontation had come. It was not easy to lead the church to growth in that new contextual situation. There were more losses (missing, apostasy, and by letter) than gains during that time: the total net loss was 217. In that very uncertain situation, many people left the country, thus causing decline of membership by transfer (see table 3 and figure 6).

2. *Institutional factors*: The loss of membership for this period can be explained by negative transfer growth (-25/year of NET -19/year). Many believers left the country or were missing. During that time there were two union elections (1984 and 1989) and three conference elections (1982, 1985, and 1989), and the Yugoslavian Union moved from the Euro-African Division to the Trans-European Division (1986). The average time of being a pastor in a district was between three and six years. On the other hand, there was long-term leadership in the union and in the conference (between 6 and 15-plus years), and short-term pastors in districts. According to my experience, pastors should stay in a district as long as they have qualitative growth, but people in leadership (from the bottom up to the top) should stay no more than two terms in the same position, and then they ought to be returned to a district as a working pastor. After pasturing in the district they may be reelected. Thus, there are some negative effects (moral, psychological, and sociological) to church growth in the correlations between a long-term leadership and moving pastors very often with their families to other districts. Thus, the stagnation of SDA growth (-2% DGR) in the former Yugoslavian Union (1981-1991) can be explained also by the

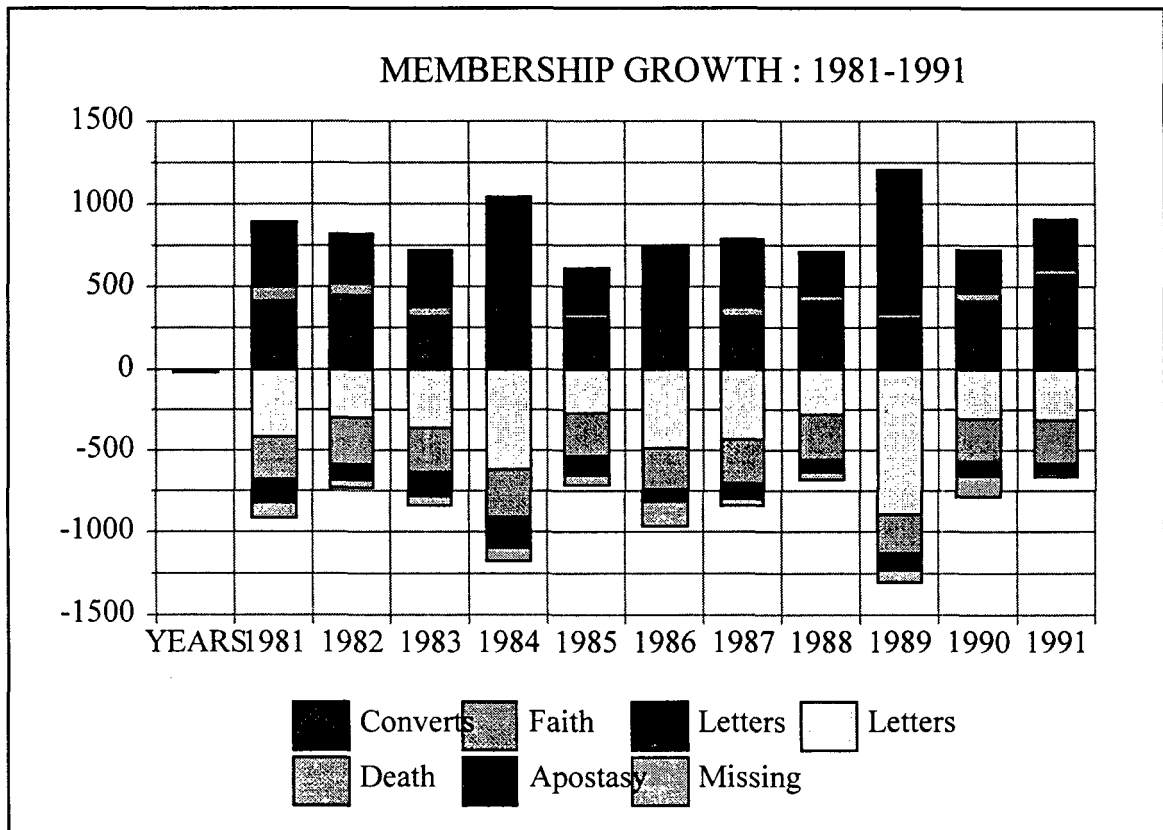


Figure 6. SDA Membership Gains and Losses in the Former Yugoslavian Union: 1981-1991.

influence of the contextual and institution factors before this period and after World War II: the period of peace and prosperity under the communist regime.

Growth of the South Serbian Conference: 1981-1991

This survey study is concerned with the SDA Church in Serbia as the largest republic of the former Yugoslavia. The SDA Church in Serbia is organized into two conferences: the *South Serbian Conference*¹ (organized in 1931), and the *North Serbian*

¹Membership of the central and south part of the territory of the Republic of Serbia with the Republic of Macedonia belonging to the South Conference.

*Conference*¹ (organized in 1925). This survey is used to determine why church growth in the South Serbian Conference for eleven years (1981-1991) was positive, with 1% growth, and then decreased -2.35% for the period of ten years (1981-1990).

Membership Growth in the South Serbian Conference

SDA membership growth in the South Serbian Conference between 1981 and 1991 is shown in table 4. It reveals an overall decline for the decade, but a remarkable reversal in 1991 (AGR of 3.23). The total net increase and decrease throughout the decade is very

TABLE 4

SDA MEMBERSHIP GROWTH IN THE SOUTH SERBIAN CONFERENCE 1981-1991

YEARS	Members	INCREASE		DECREASE			TOTAL		NET	GROWTH RATES		ANALYSIS		
		Baptism 3	Transfer In	Trans. Out	Death	Dropped	Increase	Decrease		AGR	DGR	Tf in/ Tf out	Bap/Deat	Bap/ A-M
1981	3270	171	44	-67	-76	-53	215	-196	19	0.58		-0.66	-2.25	-3.23
1982	3323	210	67	-76	-108	-40	277	-224	53	1.62		-0.88	-1.94	-5.25
1983	3285	128	81	-94	-87	-66	209	-247	-38	-1.14		-0.86	-1.47	-1.94
1984	3241	157	78	-82	-104	-93	235	-279	-44	-1.34		-0.95	-1.51	-1.69
1985	3196	107	44	-48	-81	-67	151	-196	-45	-1.39		-0.92	-1.32	-1.60
1986	3157	95	62	-66	-65	-65	157	-196	-39	-1.22		-0.94	-1.46	-1.46
1987	3100	123	136	-179	-85	-52	259	-316	-57	-1.81		-0.76	-1.45	-2.37
1988	3144	149	32	-33	-79	-25	181	-137	44	1.42		-0.97	-1.89	-5.96
1989	3191	90	176	-112	-71	-36	266	-219	47	1.49		-1.57	-1.27	-2.50
1990	3193	149	117	-123	-80	-61	266	-264	2	0.06	-2.35	-0.95	-1.86	-2.44
1991	3296	224	153	-164	-92	-18	377	-274	103	3.23	0.72	-0.93	-2.43	-12.44
		1603	990	-1044	-928	-576	2593	-2548				-10.39	-18.86	-40.87
11-YEARS AVERAGE		145.73	90.00	-94.91	-84.36	-52.36	235.73	-231.64	-5.27	0.14		-0.94	-1.71	-3.72

¹The north part of the territory of the former Republic of Serbia-Vojvodina belongs to the North Conference. The conference was organized in 1925.

similar to that in the former Yugoslavian Union: growth took place at the beginning of the decade (1981-1982), and towards the end of the decade (1988-1991), with decline during the years 1983-1987. This picture is reflected in the annual growth rates between -1.81% (1987) and 3.23% (1991). The loss can be explained by transfer growth for this period (see table 4). In that very difficult and deadly serious time, more people left the country. Figure 7 shows an analysis ratio for increased and decreased membership: transfer in/

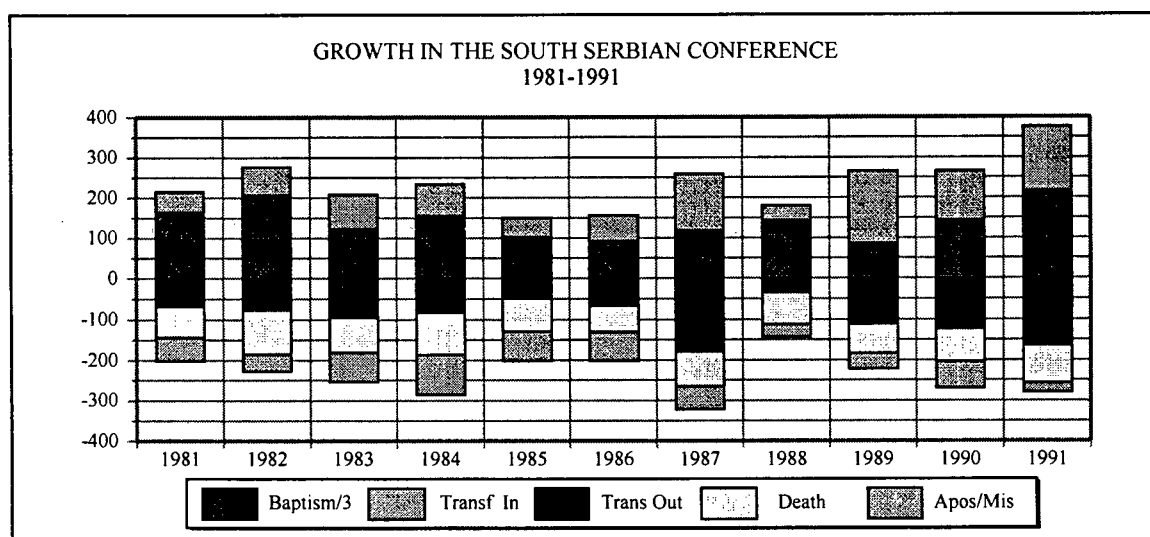


Figure 7. SDA Membership Growth in the South Serbian Conference: 1981-1991.

transfer out, baptism growth/death, and baptism growth/apostasy-missing. The abbreviation *baptism 3* includes conversion, biological growth, and growth by profession of faith.

Increases and Decreases in Membership of the South Serbian Conference

Figure 8 shows a clear picture of increased and decreased growth for the South

Serbian Conference. That picture reflects table 4, especially from the total and net scales. Increased minimal growth can be seen in the beginning and at the end of the decade; decreased growth takes place in the middle of the decade. Figure 8 and table 4 show the highest increased growth, 377 (1991), with a net increase of 103 at the end of 1991, and 277 (1982) with net 53 at the beginning of the decade. The lowest is -316 (1987), with a net growth of -57. We do not know the relationship between conversion and biological growth, but to my knowledge it is due more to conversion growth (60/40). The church usually baptized children between 14 and 18 years of age.

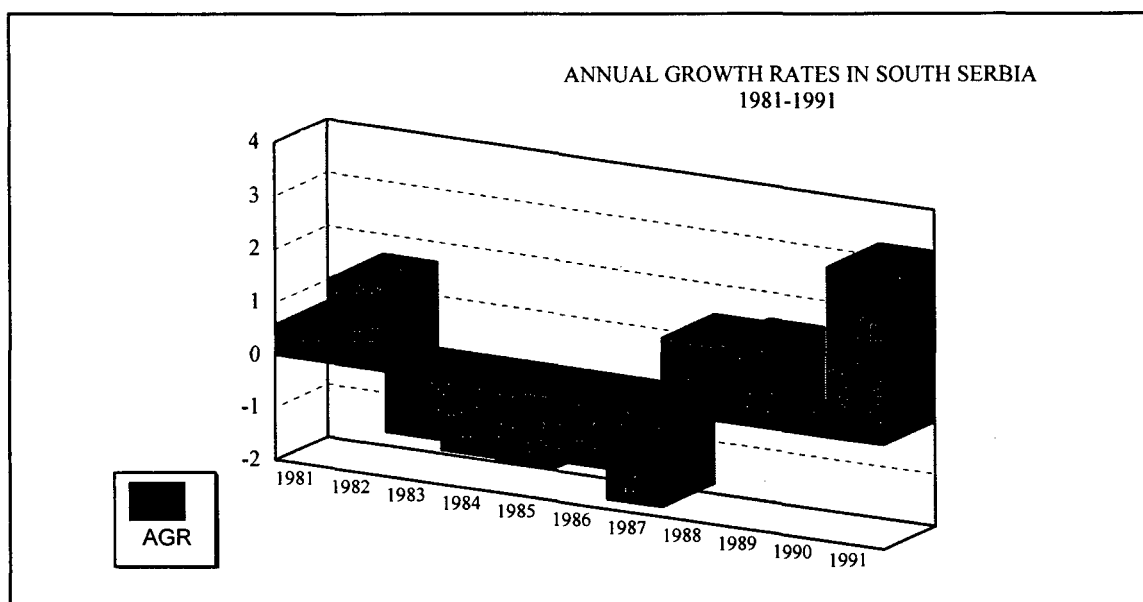


Figure 8. SDA Membership Annual Growth Rates in the South Serbian Conference.

Membership Growth, Churches and Ministers in the South Serbian Conference

Table 5 compares three areas of growth in members, churches, and ministers.

Churches: Notice the addition of eight churches in 1991 after ten years of

stagnation. These eight new churches were added in the last year before the civil war started (1991). According to a conversation with Slavko Tasić (President of the South Conference) at the General Conference session in Toronto (2000), some churches from the South-West Conference had been added to South Conference, and some were planted.

Ministers: The greatest number of ministers was in 1982 (37), and the lowest in 1983-1984 (25). This drop of twelve ministers was caused by institutional factors.

TABLE 5

GROWTH OF SDA MEMBERSHIP, CHURCHES, AND MINISTERS
IN THE SOUTH SERBIAN CONFERENCE: 1981-1991

	GROWTH RATES			GROWTH RATES			GROWTH RATES			R A T I O		
YEAR	Members	AGR	DGR	Churches	AGR	DGR	Ministers	AGR	DGR	Mem/Ch	Mem/Min	Ch/Min
1981	3270	58		74	0.00		33	3.13		44.18	99.09	2.24
1982	3323	1.62		74	0.00		37	12.12		44.9054	89.81	2.00
1983	3285	-1.14		74	0.00		25	-32.43		44.3919	131.40	2.96
1984	3241	-1.34		74	0.00		25	0.00		43.7973	129.64	2.96
1985	3196	-1.39		74	0.00		28	12.00		43.1892	114.14	2.64
1986	3157	-1.22		74	0.00		33	17.86		42.6622	95.67	2.24
1987	3100	-1.81		74	0.00		31	-6.06		41.8919	100.00	2.39
1988	3144	1.42		74	0.00		30	-3.23		42.4865	104.80	2.47
1989	3191	1.49		74	0.00		27	-10.00		43.1216	118.19	2.74
1990	3193	0.06	-2.35	74	0.00		29	7.41		43.1486	110.10	2.55
1991	3296	3.23	0.72	82	10.81	0.00	32	10.34	-2.76	40.2	103.00	2.56
11 Years Averages		5.36	-0.15	74.73	0.98	0.00	30.00	0.73	-0.25	43.0886	108.71	2.52

After many years of struggling for continuing education, the door was opened (1980) for some young pastors to move to theological seminaries in Europe and the United States.

Ratios: Table 5 above shows the ratio between members/churches, members/ministers, and churches/ministers. The average ratio (for 11 years) is interesting: the ratio for members/churches is 43.08 members per church, the ratio for members/ministers is 108.71 members per minister, and the ratio for churches/ministers is 2.52 churches per minister. But the annual average of members per church for this period is very similar, defining them as small-size churches. This is not unique to the SDA Church, because all denominations in the United States have a majority of small-size churches—up to 74 members (see Appendix F). See figure 9.

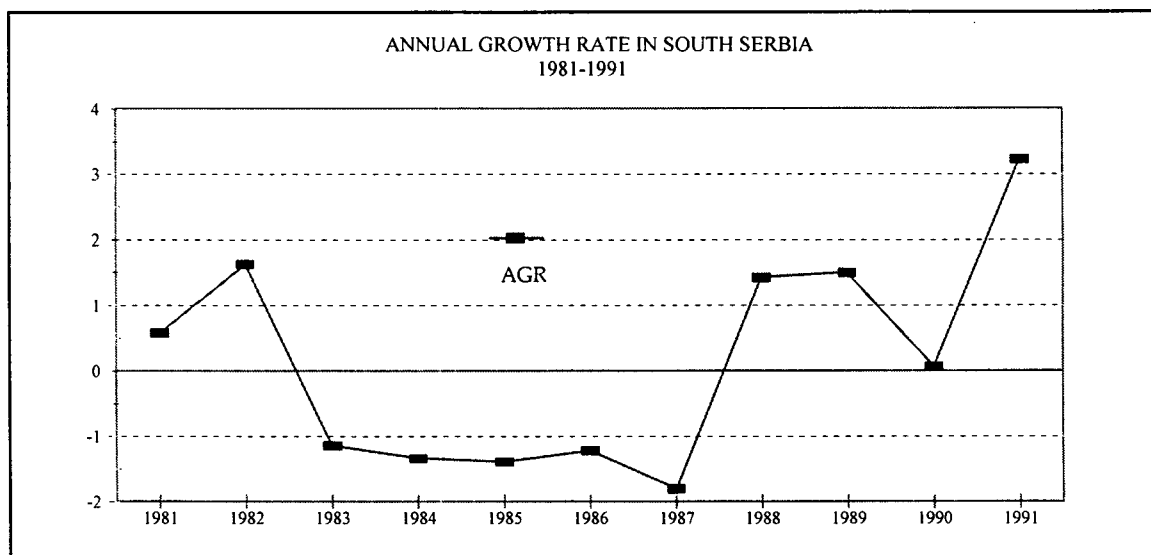


Figure 9. SDA Growth in the South Serbian Conference: 1981-1991.

In conclusion, the third phase of the findings from the survey study shows that the South Conference in Serbia had minimal growth of 1% (0.72%) in membership for the

period of eleven years (1981-1991). This minimal growth is due to some significant factors.

(1) *National contextual factors*: Political, economic, and private situations were very uncertain between 1981-1991. The death of President Tito in 1980 at the beginning of the decade, and the fall of the Berlin Wall in 1989, with the civil war in the former Yugoslavia in 1991 at the end of the decade, mostly contributed to the minimal growth (the actual growth for the period of ten years 1981-1990 was -2%). That was an uncertain political and economic situation when people were perplexed, worried for their lives and future, and thus more interested in the gospel. At the end of the decade (1990) when the whole situation in Eastern Europe and former the Yugoslavia became worse, and with the breakup of communism, people feared that something worse could happen. The civil war beginning in 1991 was just that. Psychologically, people were more interested in seeking love, peace, and hope. In this new situation, the church as an institutional factor had an excellent opportunity for public evangelism in Serbia as never before (representative governmental buildings and others such as “Sava Centar” and “Dom Sindicata” were used). This study discovered that times of crisis, change, and war contribute to minimal church growth.

(2) *Institutional factors*: The period of 1981-1991 had two union elections (1984 and 1989) and three conference elections (1982, 1985, and 1989), and the Yugoslavian Union moved from the Euro-African Division to the Trans-European Division (1986). The average time for a pastor to stay in a district was between three and six years. On the other hand, there was long-term leadership in the union/conference (between 9 and 15

plus years), and short-term pastors in districts. It could be that long-term pastors in the district (10-15 years) and short-term leadership in the union/conference (no more than two terms: 6 to 10 years) produce more church growth.

Thus, minimal SDA growth (1% DGR, 1981-1991) or stagnation of SDA growth (-2% DGR, 1981-1990) in the South Serbian Conference can be explained also by the influence of the contextual and institutional factors before this period (after the World War II) of peace and prosperity under the communist regime.

Growth of the North Serbian Conference: 1981-1991

A study of the years 1981 to 1991 indicates that North Serbian Conference had a more pronounced decline of 9% for the period of eleven years (1981-1991) than any other conference.

Membership Growth

The North Serbian Conference comprises the territory of Vojvodina.¹ As shown in table 6 and figure 10, SDA membership in the North Conference decreased by 340 members between 1981 and 1991. Most years were characterized by a decline in annual growth rates (AGR). The worst year was 1989 (-3.90%). There were only two years of growth—1987 with 1.81% (AGR) and 1991 with 1.31% (AGR)—during the period of eleven years. Table 6 shows the analysis ratio between increased and decreased membership: transfer in with transfer out, and baptism growth with death, or baptism

¹The North Serbian Conference is part of the north Serbian territory, bordering on Romania, Hungary, and Croatia. Land mostly above the River Sava as the border between north Serbia and south Vojvodina we call Vojvodina.

TABLE 6

SDA MEMBERSHIP GROWTH IN THE NORTH CONFERENCE: 1981-1991

YEARS	Members	INCREASE		DECREASE			TOTAL		NET	GROWTH RATES		ANALYSIS		
		Baptism/3	Trans/In	Trans/Out	Death	Apos/Mis	Increase	Decrease	Net	AGR	DGR 2	Tf in/ Tf out	Bap/Deat	Bap/A-M
1981	3283	151	136	-132	-84	-77	287	-293	-6	-0.18		-1.03	-1.80	-1.96
1982	3274	148	56	-69	-98	-46	204	-213	-9	-0.27		-0.81	-1.51	-3.22
1983	3230	117	93	-105	-96	-53	210	-254	-44	-1.34		-0.89	-1.22	-2.21
1984	3160	127	334	-340	-112	-79	461	-531	-70	-2.17		-0.98	-1.13	-1.61
1985	3133	111	48	-52	-103	-31	159	-186	-27	-0.85		-0.92	-1.08	-3.58
1986	3033	89	260	-297	-106	-46	349	-449	-100	-3.19		-0.88	-0.84	-1.93
1987	3088	134	69	-39	-85	-24	203	-148	55	1.81		-1.77	-1.58	-5.58
1988	3048	119	126	-145	-112	-28	245	-285	-40	-1.30		-0.87	-1.06	-4.25
1989	2929	113	92	-172	-97	-55	205	-324	-119	-3.90		-0.53	-1.16	-2.05
1990	2911	129	42	-61	-91	-37	171	-189	-18	-0.61	-11.33	-0.69	-1.42	-3.49
1991	2949	151	46	-50	-88	-21	197	-159	38	1.31	-9.29	-0.92	-1.72	-7.19
TOTAL		1389	1302	-1462	-1072	-497	2691	-3031	-340			-10.29	-14.52	-37.07
11-YEARS AVERAGE		126.27	118.36	-132.91	-97.45	-45.18	244.64	-275.55	-30.91	-0.97		-0.94	-1.32	-3.37

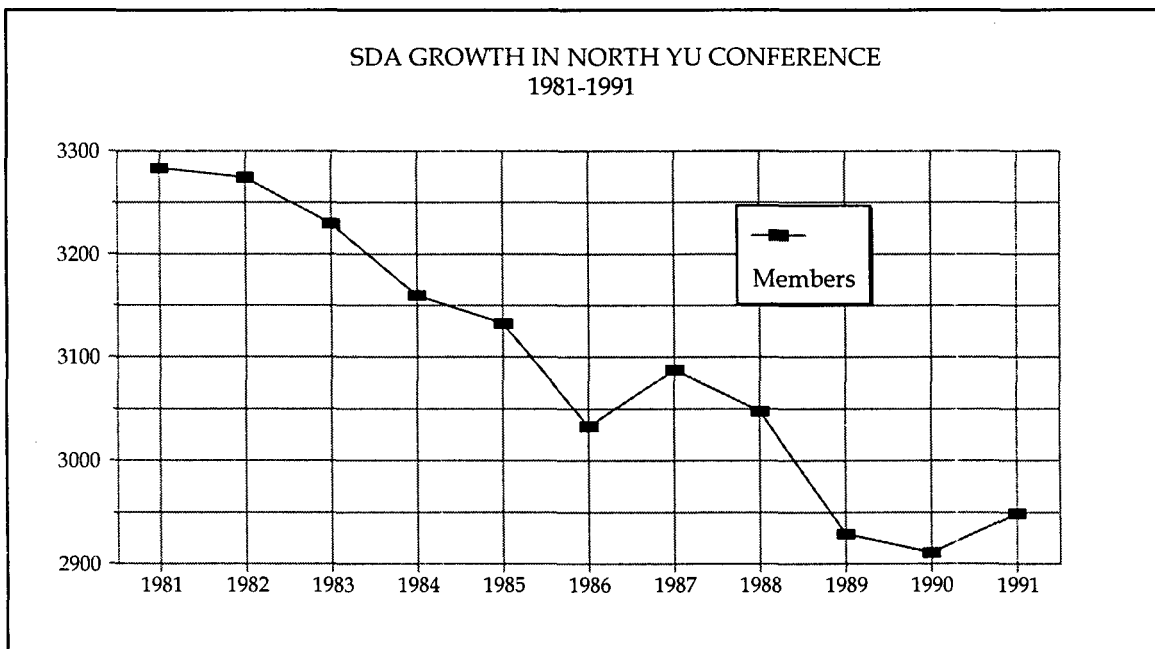


Figure 10. SDA Membership Growth in the North Conference: 1981-1991.

growth with apostasy and missing membership.

This membership decline seems to parallel the pattern in other territories although it is somewhat more pronounced. This pattern may be due to some aggravating contextual and institutional factors.

Contextual factors: (1), Geographically Vojvodina is a crossroad from east to west, and from north to south. (2) It has a more multicultural population than anywhere else in Yugoslavia with 35 different nationalities.¹ (3) The religious diversity with 28 denominations² is greater than anywhere else in the former Yugoslavia. (4) Psychosociological crisis, confusion, and uncertainty in that multicultural society are deeper than in Serbia for 1981-1991. The people in Vojvodina represent an exemplary model of strength in diversity. But, because of the multicultural populations of different nationalities and religious diversity, in times of crisis confrontations could escalate. That could be another reason why more people left the country, transferred out, or were missing, which decreased membership with a net loss of 340 members (see table 6 above).

Institutional factors: (1) This decline in the North Conference is also due to the radically low ratio of *baptism 3*³ (mostly conversion growth). This indicates that the North Conference needs to find better ways to reach out in that complex situation of diversity in the community of Vojvodina. (2) Church planting has not been given enough

¹*Popularna Enciklopedia* (Beograd: Leksikografsko Izdanje, 1976), 1193.

²*Ibid.*

³*Baptism 3* is increase in conversion growth, biological growth, and growth by profession of faith. Unions and conferences did not distinguish added growth, but placed all of them as *baptism*, which I marked as baptism 3.

emphasis in master planning as an alternative for church growth. (3) Moving pastors with families to another district very often (every 3-6 years), especially if pastors do not match with nationality groups, may have limited options for growth. (4) The church leaders ought to attempt to mobilize and train the laity to discover new ways to reach more unreached people in the North Conference of Vojvodina.

Growth of the West Croatian-Slovenian Conference: 1981-1991

The West Croatian-Slovenian Conference comprises territory of the west part of former Yugoslavia bordering on Italy, Austria, Hungary, Serbia, Bosnia and Hercegovina (today, Croatia and Slovenia are two separate independent states, but one new Union: Adriatic Union Conference). The conference was organized in 1925. Membership growth shown in table 7 for the period of eleven years (1981-1991) had positive growth of 1% (1.12%).

Membership Growth

Based on table 7 below, SDA membership in the West Conference increased by 3,307 members between 1981-1991, which resulted in a net gain of 41 members for the period of eleven years. The annual growth rate (AGR) was between -1.55% (1986) and 2.40% (1991) for the same period. The DGR for this period was 1.12%, indicating clearly that the contextual factor (civil war in 1991) increased that growth (actual growth for the period of 1981-1990 was -1.14%). Thus, it is interesting that the overall growth rate of the West Croatian-Slovenian Conference (1.12%) is very similar to the growth of the South Serbian Conference (0.72%, table 4). But the situation is different when we compare the

DGR of two of these conferences (1%), and the DGR of the North Serbian Conference (-9%, table 6). Contextual factors (the death of President Tito in 1980, the fall of the Berlin Wall in 1989, and the civil war in 1991) had a deeper influence in the multicultural society in Vojvodina than in the South Serbian and West Croatian Conference. See figure 11.

The minimal growth of 1% (1.12%) for the period of eleven years (1981-1991) was due to the increase in 1991 of AGR of 2.40%. It coincides what the upswing of growth rates in all other fields and was caused by the contextual factor of crisis which confirms once again that times of crisis, change, and war contribute to church growth.

TABLE 7

SDA MEMBERSHIP GROWTH IN THE WEST CONFERENCE
1981-1991

Years	Members	INCREASE		DECREASE			TOTAL		NET	GROWTH RATES		ANALYSIS		
		Baptism 3	Transfer In	Transfer Out	Death	Dropped	Increase	Decrease		AGR	DGR	Tf in/ Tf out	Bap/ Death	Bap/ A-M
1981	3330	144	174	-176	-88	-54	318	-318	0	0		-0.99	-1.64	-2.67
1982	3373	138	158	-144	-70	-39	296	-253	43	1.29		-1.10	-1.97	-3.54
1983	3379	124	149	-135	-76	-56	273	-267	6	0.18		-1.10	-1.63	-2.21
1984	3383	109	176	-168	-67	-46	285	-281	4	0.12		-1.05	-1.63	-2.37
1985	3348	100	153	-155	-73	-60	253	-288	-35	-1.03		-0.99	-1.37	-1.67
1986	3296	96	114	-105	-77	-80	210	-262	-52	-1.55		-1.09	-1.25	-1.20
1987	3272	114	106	-116	-88	-40	220	-244	-24	-0.73		-0.91	-1.30	-2.85
1988	3316	160	82	-80	-76	-42	242	-198	44	1.34		-1.03	-2.11	-3.81
1989	3296	131	567	-600	-63	-55	698	-718	-20	-0.60		-0.95	-2.08	-2.38
1990	3292	170	84	-111	-72	-75	254	-258	-4	-0.12	-1.14	-0.76	-2.36	-2.27
1991	3371	182	76	-93	-71	-15	258	-179	79	2.40	1.12	-0.82	-2.56	-12.13
TOTAL		1468	1839	-1883	-821	-562	3307	-3266	41	1.29	-0.02	-10.77	-19.89	-37.10
11-YEARS AVERAGE		133.45	167.18	-171.18	-74.64	-51.09	300.64	-296.91	3.73	0.12	-0.00	-0.98	-1.81	-3.37

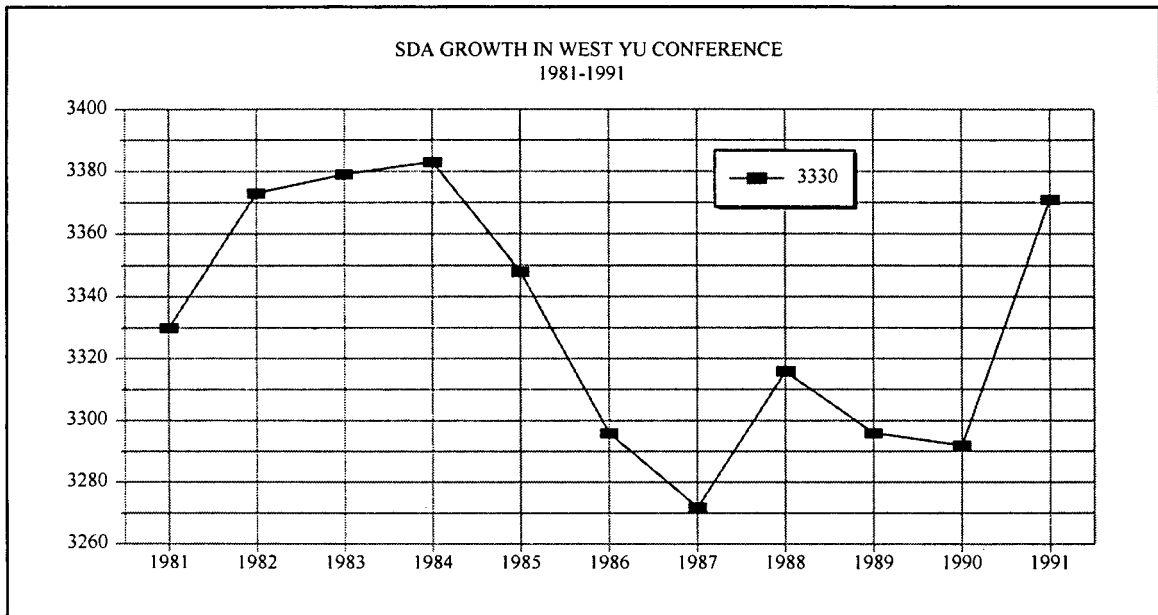


Figure 11. SDA Membership Growth in the West Conference: 1981-1991.

Growth of the South-West Bosnian and Hercegovinan Conference 1981-1991

The South-West Conference is one of the smallest in membership, and the most difficult for mission.¹ However, table 8 shows that membership for the period of eleven years (1981-1991) had positive growth of 6% (6.25%). The question is, Why was membership growth in this conference more positive than in any other conference in the former Yugoslavia?

¹The South-West Conference comprises the territory of Bosnia and Heregovina with the capital city of Sarajevo. It borders on the north and east with Serbia, on the east and south with Monte-Negro and the Adriatic coast, and on the south and west with Croatia. It is very difficult to do missionary work in this territory because of the presence of three major national and religious groups: Serbs (Orthodox), Bosnians (Muslims), and Croats (Catholics). Another obstacle is the geographical configuration of the land with high mountains.

Membership Growth

Membership growth in the South-West Conference for 1981 to 1991 is shown in table 8. Despite receiving 599 new members, there was only a net growth of 37 members during this period. Annual growth rates fluctuated between -4.32% (1990) and 7.38% (1991). The decadal growth rate for the period is one of the highest among all conferences (6.25%). Small increases in membership made a large difference in this field.

Table 8 and figure 12 reveal that the growth rate of 6% for the South-West Conference during this period took place mostly in one year (1991). This growth was due to contextual factors (the fall of communism and the civil war in 1991) and institutional

TABLE 8
SDA MEMBERSHIP GROWTH IN THE SOUTH-WEST CONFERENCE
1981-1991

		INCREASE		DECREASE			TOTAL		NET	GROWTH RATES		ANALYSIS		
YEARS	Members	Baptism 3	Transfer In	Transfer Out	Death	Dropped	Increase	Decrease	Net	AGR	DGR	Tf in/ Tf out	Bap/Deat	Bap/ A-M
1981	667	49	27	-41	-10	-34	76	-85	-9	-1.33		-0.66	-4.90	-1.44
1982	678	35	8	-9	-11	-12	43	-32	11	1.65		-0.89	-3.18	-2.92
1983	657	16	14	-26	-13	-12	30	-51	-21	-3.10		-0.54	-1.23	-1.33
1984	647	24	37	-26	-9	-36	61	-71	-10	-1.52		-1.42	-2.67	-0.67
1985	674	30	20	-16	-5	-2	50	-23	27	4.17		-1.25	-6.00	-15.00
1986	675	17	17	-18	-4	-11	34	-33	1	0.15		-0.94	-4.25	-1.55
1987	663	20	87	-99	-10	-10	107	-119	-12	-1.78		-0.88	-2.00	-2.00
1988	673	31	14	-19	-12	-4	45	-35	10	1.51		-0.74	-2.58	-7.75
1989	694	21	18	-9	-6	-3	39	-18	21	3.12		-2.00	-3.50	-7.00
1990	664	27	8	-12	-16	-37	35	-65	-30	-4.32	-0.45	-0.67	-1.69	-0.73
1991	713	65	14	-6	-15	-9	79	-30	49	7.38	6.25	-2.33	-4.33	-7.22
TOTAL		335	264	-281	-111	-170	599	-562	37	5.93	5.80	-12.32	-36.33	-47.61
11-YEARS AVERAGE		30.45	24.00	-25.55	-10.09	-15.45	54.45	-51.09	3.36	0.54	0.53	-1.12	-3.30	-4.33

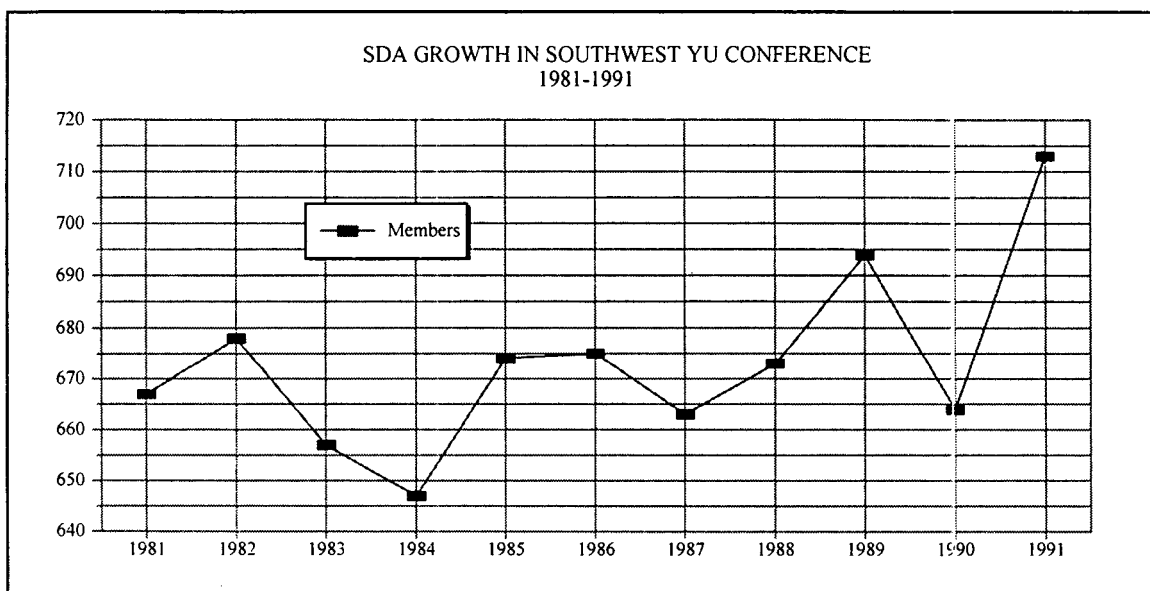


Figure 12. SDA Membership Growth in the South-West Conference: 1981-1991.

factors (the church became more ministry and fellowship oriented).¹

In comparing church growth among the four conferences in the former Yugoslavian Union for the period of 1981-1991, we can conclude the following: (1) The decadal growth rates (DGR) in all four conferences were decreased for the period of *ten years* (1981-1990), but, (2) what happened in 1991 (for the period of eleven years: 1981-1991) made a big difference: the South Serbian and the West Croatian-Slovenian Conferences turned around and showed minimal growth of 1%; the South-West Conference in Sarajevo had good harvest which resulted in a DGR of 6%; the North Conference grew only moderately in 1991 and could not reverse the overall decline of the decade. This resulted in a DGR of -9%. Why did two of these conferences, North Serbian (-9%), and South-West

¹W. John Arthur, "A Story of Courage, Compassion, and Faith," *Adventist Review*, January 1997, 15-17.

(6%), have opposite growth rates for the same period of eleven years (1981-1991)? Based on table 6 and table 8, the North Conference (Vojvodina) had a larger total decreased growth (3,031) than increased growth (2,691); the South-West Conference (Bosnia and Hercegovina) had a greater total increased growth (599) than decreased growth (562). One explanation is that in the period between the death of President Tito (1980) and the civil war in the former Yugoslavia (1991), people in Vojvodina (North Conference) were closer and more open to the west (Europe), and more easily emigrated out. They lost more people than Bosnia and Hercegovina (South-West Conference), which are located in the more central part of the former Yugoslavia.

**Postwar Growth in Yugoslavia (South and North Conference)
during the Civil War (1991): 1991-1995**

After the civil war (1991), the former Yugoslavia was divided into separate states: the Federal Republic of Yugoslavia, renamed under the new constitution of 1992 after secession of four former Yugoslav republics (Slovenia, Croatia, Bosnia, and Macedonia) from the Socialist Federal Republic of Yugoslavia. Yugoslavia consists of the republics of Serbia (Srbija) and Monte Negro (Crna Gora). Thus, the SDA Church in the former Yugoslavian Union was divided, too: the South-East European Union Conference (comprising the North, South, and West Conferences and the Macedonian Mission),¹ and the Croatian-Slovenian Conference, organized in 1925 and reorganized in 1992 (now,

¹The territory of the South-East European Union Conference: Bosnia-Hercegovina, Macedonia, and the Federal Republic of Yugoslavia, comprising the North, South, and West Conferences and the Macedonian Mission; *Seventh-day Adventist Yearbook* (Hagerstown, MD: Review and Herald, 1999), 369.

Adriatic Union Conference, with Croatia, Slovenia, and Albania, since 1999).¹

The purpose of this section is to recognize specific factors responsible for growth or decline, especially after the postwar period of 1991-1995, and to determine what can be learned from an analysis of the current situation about the effectiveness of master planning for church growth. I am now focusing only on Serbia/Yugoslavia, the South Conference of Serbia with Monte Negro and Macedonia,² and the North Conference of Serbia (Vojvodina), as a large part of the South-East European Union Conference. The South Conference grew significantly during these five years, 24% (DGR), as did the North Conference, 28% (DGR), with the average for both conferences at 26% (DGR). The aim was to discover factors responsible for the growth in these two conferences.

Membership Growth in South and North Conferences

Table 9 and figure 13 depict the growth in the Southern Conference (with Macedonia and Monte Negro) as well as show the growth of the North Conference for

¹Matak, 26-27.

²The territory of the South Conference after the civil war of 1991 included Southern Serbia with Kosovo, Monte Negro and Macedonia; it is one of the largest conferences of the southeastern Yugoslavian Union Conference. Before the civil war (1991), the SDA Church in Monte Negro, as a Republic of the former Yugoslavia, belonged to the southwestern Conference. During the civil war it belonged to the South Serbian Conference.

After World War II the SDA Church in Macedonia was a part of the South Serbian Conference. After the civil war (1991), it had some institutional factions that actually split the church in Macedonia. Because of this situation, the SDA Church in Macedonia was temporarily administered as a mission field under the control of the Trans-European Davison, and again as a part of South Serbian Conference (one of the two split groups is under the control of the South Conference). For my survey I include them, as before, as one body of Christ.

TABLE 9

COMPARATIVE TABLE OF SDA MEMBERSHIP GROWTH IN THE
SOUTH SERBIAN CONFERENCE WITH MACEDONIA AND THE
NORTH SERBIAN CONFERENCE: 1991-1995

<i>S. SERBIAN CONFERENCE</i>		MEMBERS ADDED		MEMBERS DROPPED			T O T A L			GROWTH RATES		A N A L Y S I S		
YEARS	Members	Baptism 3	Transfer In	Transfer Out	Death	Dropped	Increase	Decrease	N E T	AGR	DGR 5	TF in/ TF out	Bap/ Deat	Bap/A-M
1991	3296	224	153	-164	-92	-18	377	-274	103	3.23		-0.93	-2.43	-12.44
1992	3370	181	61	-88	-62	-18	242	-168	74	2.25		-0.69	-2.92	-10.06
1993	3456	334	1191	-1089	-138	-212	1525	-1439	86	2.55		-1.09	-2.42	-1.58
1994	3605	255	127	-128	-82	-23	382	-233	149	4.31		-0.99	-3.11	-11.09
1995	3667	229	132	-209	-77	-13	361	-299	62	1.72	23.78	-0.63	-2.97	-17.62
TOTAL		1223	1664	-1678	-451	-284	2887	-2413	474			-4.34	-13.86	-52.78
5-Years Average	3478.8	244.6	332.8	-335.6	-90.2	-56.8	577.4	-482.6	94.8	2.81		-0.87	-2.77	-10.56

<i>N. SERBIAN CONFERENCE</i>		MEMBERS ADDED		MEMBERS DROPPED			T O T A L			GROWTH RATES		A N A L Y S I S		
YEARS	Members	Baptism 3	Transfer In	Transfer Out	Death	Dropped	Increase	Decrease	N E T	AGR	DGR 5	TF in/ TF out	Bap/ Deat	Bap/A-M
1991	2949	151	46	-50	-88	-21	197	-159	38	1.31		-0.92	-1.72	-7.19
1992	3022	142	219	-215	-53	-20	361	-288	73	2.48		-1.02	-2.68	-7.10
1993	3124	267	205	-210	-104	-56	472	-370	102	3.38		-0.98	-2.57	-4.77
1994	3204	209	114	-121	-97	-25	323	-243	80	2.56		-0.94	-2.15	-8.36
1995	3332	202	153	-92	-74	-61	355	-227	128	4.00	27.66	-1.66	-2.73	-3.31
TOTAL		971	737	-688	-416	-183	1708	-1287	421			-5.52	-11.85	-30.73
5-Years Average	3126.2	194.2	147.4	-137.6	-83.2	-36.6	341.6	-257.4	84.2	2.74		-1.10	-2.37	-6.15

the period of the civil war in the former Yugoslavia between 1991 and 1995. Both conferences experienced more rapid growth. The South Conference added a total of 2,887 members but dropped 2,413, resulting in a net gain of 474 members; the Northern Conference added 1,708, but dropped 1,287, a net gain of 421 members.

The five-year average of the annual growth rate (AGR) in both conferences is almost identical: South Conference, 2.81%, and North Conference, 2.74%. This translates into a decadal growth rate (DGR 5) of 24% in the South Conference and 28% in the North Conference. This growth in both Serbian conferences (based on Table 9 conversation that I had with both Serbian presidents¹) was due to several factors: (1) An enormous increase of migrants from the former Yugoslavian states and more refugees associated with the church. (2) During the war, the Adventist Development and Relief Agency (ADRA) became one of the most efficient relief agencies among all ethnic groups (Serbs, Croats, and Muslims) that assisted needy people and helped the church to grow. (3) Table 9 does not show any significant transfer gains, even though members were moving to both conferences of Serbia. (4) The main factor of growth in both conferences was public evangelism. (5) When the former Yugoslavian Union was divided (1991), membership from the Republic of Monte Negro (part of the Southwest Conference) was added to the South Serbian Conference (1992). This is a total increase of 1,525 with a net of 86 (1993); also, members from the Southwest Conference migrated to West Conferences.

Table 9 shows that the North Conference had a decadal growth rate (DGR-5) of

¹I had a conversation with the president of the South Conference (Slavko Tasić) during the General Conference in Toronto, Canada (2000), and a phone conversation with the president of the North Conference (Radivoj Vladislavljević), November 2000.

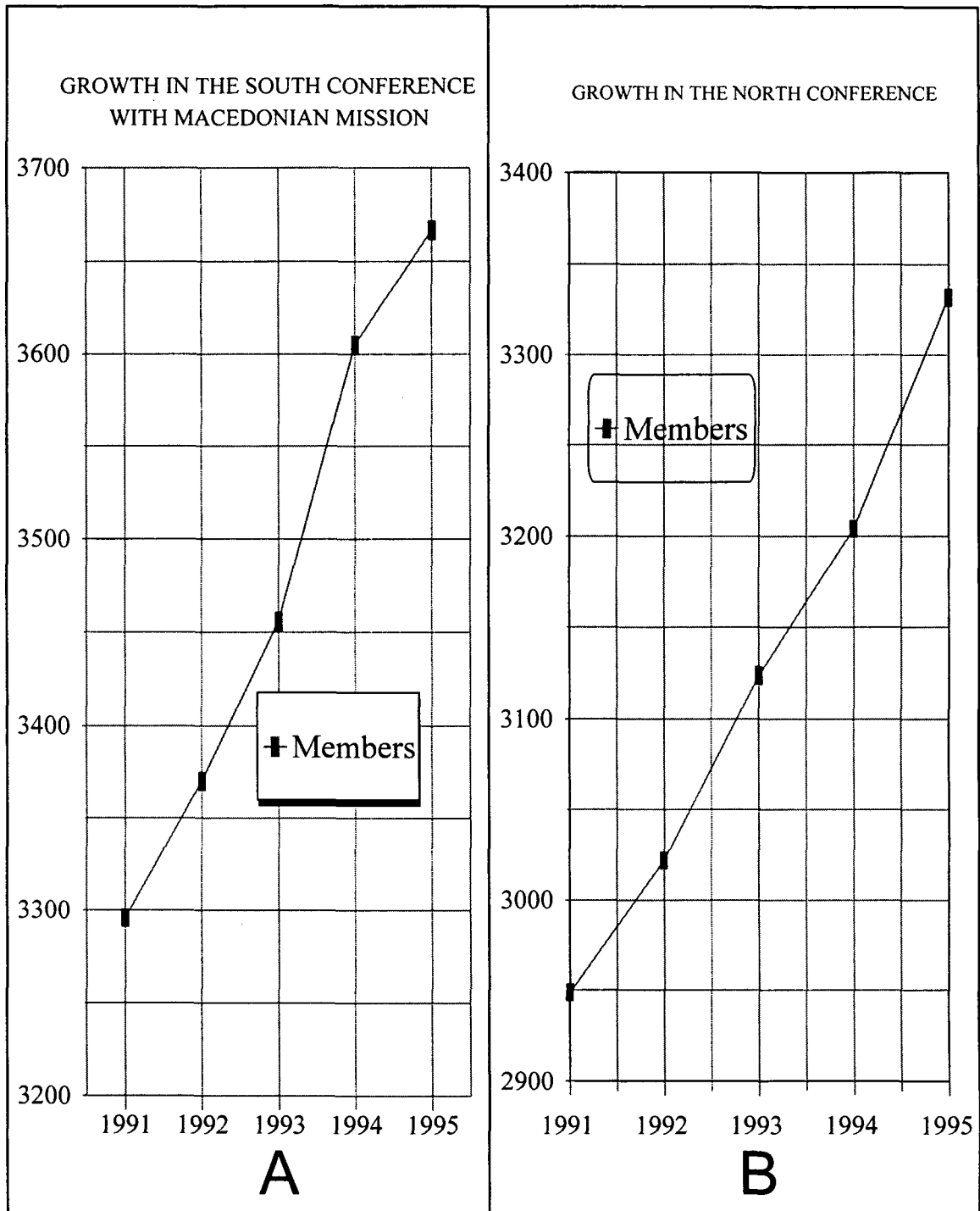


Figure 13. Comparison Graphs of SDA Growth in the South Serbian Conference with Macedonia and the North Serbian Conference: 1991-1995.

28% in this difficult time between 1991-1995. The annual growth rates (AGR) of the North Conference fluctuated from a low of 1.31% (1991) to a high of 4% (1995). The higher growth rate (DGR 5) of 28% reflects mainly the increasing number of baptisms during the years 1993-1995. During that time of civil war, refugees and transfer members from all over the former Yugoslavian Union (Bosnia and the east part of Croatia) joined the SDA Church in Vojvodina. See figures 14 and 15.

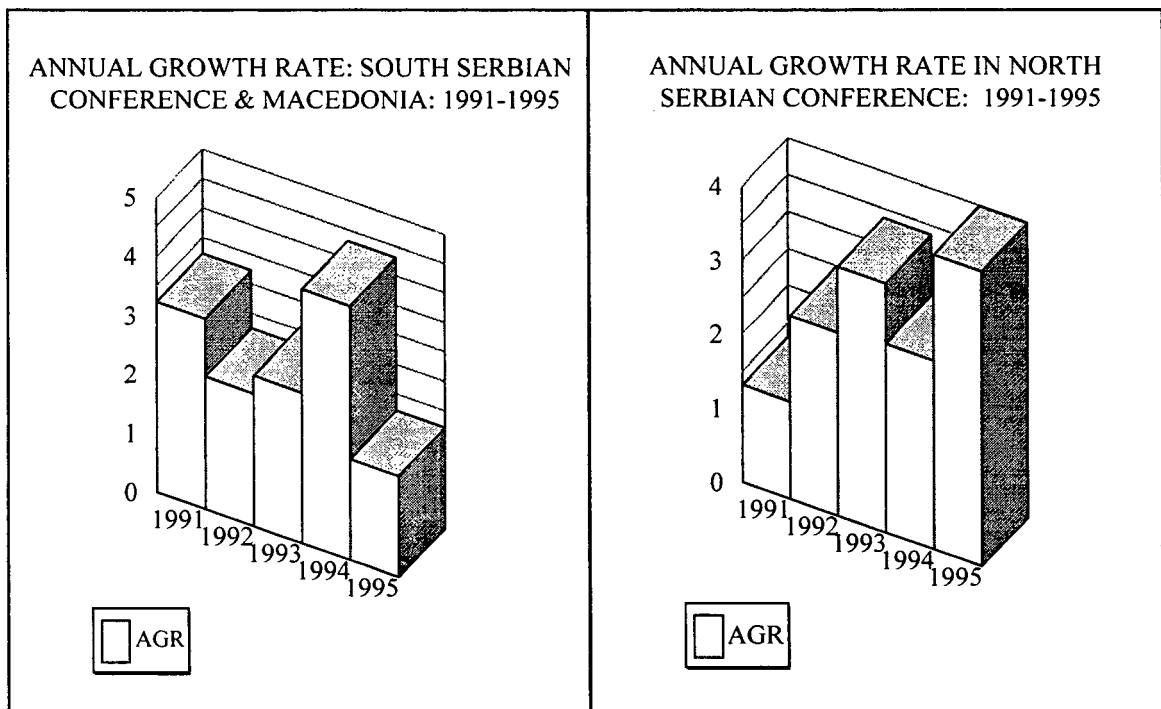


Figure 14. Comparison Graph for Annual Growth Rate in the South Serbian Conference with Macedonian Mission and the North Serbian Conference: 1991-1995.

In conclusion, the survey study revealed that the South and North Conferences in Serbia, “land between the wars” in the Balkan setting, experienced DGRs of 24% (South Conference) and 28% (North Conference) during 1991-1995. This growth was due to a

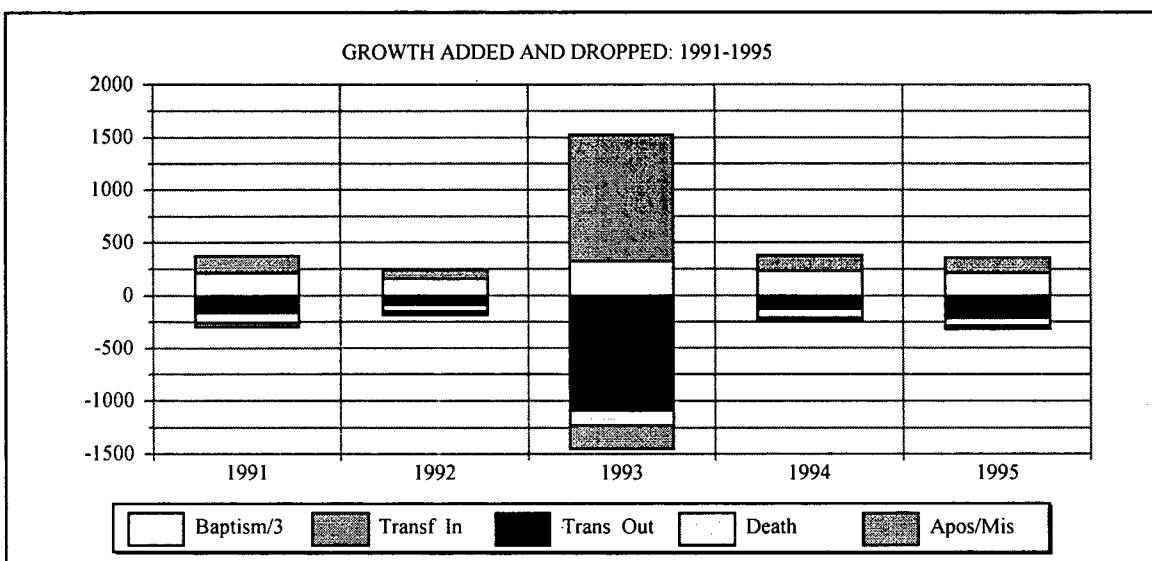


Figure 15. Membership Added and Dropped in the South Serbian Conference with Macedonia: 1991-1995.

combination of contextual and institutional factors: (1) It was a time of change and wars, during which the church continued to reach out and minister to the people of Yugoslavia. (2) It was a time of membership transfer from the former Yugoslavian Union Conferences, mostly from the South-West Conference (Bosnia and Hercegovina) to the North and South Conferences; some transfer from the southeast part of the South-West Conference (Monte Negro) to the South and North Conferences; and some migrants and refugees from all over the former Yugoslavia joining the SDA Church. (3) Evangelistic campaigns and the ministry of ADRA all over Serbia did a great work that contributed to growth.

Also, this growth is due to the low ratio of conversion growth, which suggests that the SDA Church in both conferences needs to find adequate ways to reach out to their surrounding communities. The SDA Church in Serbia (South and North Conferences)

could produce better growth if church planting would become a growth strategy.

Summary of the Findings

Part II has presented the results of a statistical survey of Seventh-day Adventist church growth and decline in Serbia and parts of the former Yugoslavia from 1880-2000.

A bird's-eye view of growth (1880-2000) revealed that the SDA Church in the former Yugoslavia had an average DGR of 105% until 1995. The best growth rates were reached between 1910 and 1945. This growth was primarily due to high conversion growth during and between the wars (Balkan Wars, World War I, the murder of king Aleksandar Karadjordjević in 1934, and World War II). There was also a period of decline (1980-1990, DGR of -4.61%) mainly due to people leaving Yugoslavia and relatively small numbers of baptism.

A closer look at the statistics of the last ten years (1981-1990) before the civil war revealed that the SDA Church (Yugoslavian Union) lost 2% of its membership, and gained 3% of its membership between 1981-1991 (see table 3). However, a statistical survey of four former Yugoslavian Union Conferences for the decadal period (1981-1991) showed a different picture of growth and decline. The South Serbian Conference and the West Croatian-Slovenian Conference had minimal decadal growth rates (DGR) of 1% (see tables 4 and 7).¹ This poor growth was primarily due to national contextual factors and to institutional factors. The decadal growth rate (DGR) of the Northern Serbian Conference between 1981 and 1991 was -9%. This lack of growth was primarily due to the contextual

¹For the period of ten years (1981-1990), both conferences (South and West) had decreased growth up to 2%.

factors (multicultural populations of different nationalities, religious diversity the highest of anywhere in the former Yugoslavia, and people leaving the country in the time of crisis), and institutional factors (low conversion growth). The growth of the South-Western Bosnian and Hercegovina Conference between 1981 and 1991 is the highest among all former Yugoslavian Union Conferences with decadal growth rates (DGR) of 6%. This growth for eleven years was primarily due to contextual factors (civil war in 1991), but the survey revealed that growth for the period of ten years (1981-1990) was decreased, with decadal growth rates of -0.45%.

The third statistical survey of postwar growth in Serbia (South and North Conferences) after the civil war of 1991 up to 1995 revealed that both conferences experienced a decadal growth rate of 24% in the South Conference and 28% in the North Conference. This growth in both conferences was mainly due to reaching out in ministry during the civil war of 1991 and some transfer of members from Bosnia-Hercegovina, Croatia, and Monte Negro.

Factors and Trends

Some of the findings from the membership survey led to questions about the factors and trends responsible for the rates of church growth or decline. I will deal with these questions in two sections: growth-hindering factors and growth-increasing factors.

Growth-hindering Factors

Contextual factors and institutional factors must be considered in order to understand the patterns of growth and decline in Yugoslavia.

Contextual Factors

Contextual factors can manifest themselves on a national or local level as political, sociological, environmental, cultural, or other factors. In this section I will briefly look at some of them: the influence of the Orthodox Church in Yugoslavia, the influence of the communist regime, and the impact of a prolonged time of peace and material prosperity.

The Orthodox Church is one of the largest national churches in Serbia, so much so that some people think that all Serbians are Orthodox. For them, no other church is truly Serbian. The Seventh-day Adventist Church in Serbia is one of the largest Protestant churches. Until 1975 it did not gain credibility as a church, but was an unknown sect. There are various prejudicial views toward sects, especially an anti-Western attitude. Even now that it has credibility as a church, there is still bias against the SDA Church as a “Western imported religion.” Thus, very often, the Orthodox Church warns people via media or other ways against the Adventists, using mobilization of their members.

Communism restricted religious activities and made it difficult to get a license for a new church building, or to have public evangelistic meetings, and radio or television programs. Their ideology influenced contemporary man, and shaped what is known as the “secular mind”¹ in Serbia.

The time of peace and materialistic prosperity during the long period after World War II had an influence on the decline in growth in the former Yugoslavia between 1981 and 1991.

¹Radiša Antić, “Humanist Reconceptualization of the Dogmatic Marxist Concept of Religion by Esad Ćimić” (Ph.D. dissertation, Andrews University, 1991), 13.

Institutional Factors

Institutional factors are factors within the church and thus factors that the church may control. In this section I will briefly look at some of the growth-hindering factors, such as the influence of the cliques or ghettos of churches, the incompatibility of the SDA Church with modern life, the influence of moving pastors too often from a district, long-term leadership, the influence of traditional Sabbath School style, formal worship service programs, and a lack of church planting.

Clique or ghetto—As Adventists we have a lifestyle and culture that is very significant and attractive for us. What appears like good fellowship for us could seem like a clique or ghetto for outsiders. The church needs to be more open to humanistic society and find the best way to transform the good news of Jesus without compromising the truth of the Gospel.

The SDA Church is not conformed to the modern world. A prevailing view in the SDA Church considers religion, specific manners, and certain ways of life and belief to be inconsistent with some aspects of modern life. In our associations with people in the community, some problems could occur. However, we are invited to be a part of this society, yet “not of the world . . . keep them from the evil one” (John 17:15, 16)—Adventists always have to find ways to build bridges to people’s minds (Rom 12:1, 2). This lesson—to be both in the world and separate from it—we must learn “by my Spirit” (Zech 4:6).

Elections associated with moving pastors with families to a new district. For a short period (1979-1989), the Yugoslavian Union had three union elections, four

conference elections, and one move from the Euro-African to the Trans-European division. One can see that growth before and after elections declined. Every conference election (every 3 years) or union election (every 5 years) also means moving pastors with their families, which very often has a negative psychosociological effect on family life and hinders growth of the church.

Evangelistic campaign in the church. In the past, most evangelistic campaigns were held in the churches. We always had dreams for strategies of inviting people to public evangelistic meetings in public buildings, but we did not have this privilege before 1975. The doors opened for public evangelism at the end of this period (1981-1991), and during the civil war in the former Yugoslavia. One of the first and most attractive events was in 1989. For the first time in the history of the SDA Church, we had our Union camp meeting in the most representative building in the former Yugoslavia, "Sava Centar," in Belgrade. The SDA Church in that way became more recognized in the society. According to Paul Mojzeš, in the Yugoslavia (and Serbia) of 1991, there was rehabilitation of religion in the public eye. People openly discussed and expressed their religious beliefs and interests.¹

The aim of the Sabbath School is to make disciples and to be a place for fellowship and sharing. Usually our Sabbath School has been kept in one place at the church. We do not have enough space for separate classes, especially for youth. Classes are in close vicinity to each other, and teachers are forced to speak loudly to get the attention of all members, which disturbs neighboring classes. Sometimes the church looks as if it

¹Paul Mojzeš, "The Rehabilitation of Religion in the U.S.S.R. and Eastern Europe," *The Christian Century* 107 (1990): 16.

“speaks in tongues.” This type of Sabbath School may not be very attractive for visitors and could hinder growth.

The worship service must encourage believers to give glory to God. The Word of God, prayer, music, and offerings ought to pull the congregation nearer to Jesus, but the worship service program has to be more attractively organized for outsiders—drawing more visitors to Jesus—than for believers.

Church planting: “Notice that church planting was not a new concept to the early church. Paul, the great missionary, was a church planter.”¹ Church planting has to be a top priority for each pastor. But somehow we lost the vision of church planting. It is fine to train lay leaders to keep the church moving, but we neglected to plant more new churches in Serbia.

Growth-increasing Factors

We need to consider two types of growth-increasing factors in order to understand the patterns of growth and decline in Yugoslavia: contextual factors and institutional factors.

Contextual Factors

The survey shows that the church grew as the national crisis unfolded. Serbia and Yugoslavia have experienced many wars during this long period of time: the Balkan Wars, World Wars I and II, and the civil war (1991), and the political, economic, and personal

¹Russell Burrill, *Rekindling a Lost Passion* (Fallbrook, CA: Hart Research Center, 1999), v.

situation during that time was very uncertain. The statistical survey of this chapter confirmed that the best growth rates were reached between 1910-1945 (see pages 77-78) and 1991-1995 (see pages 101-106). These factors on a national or local level helped the church to growth in Yugoslavia.

Institutional Factors

After 1991 the church began to respond to evangelistic opportunities. In addition, other factors such as evangelism and Bible studies, youth ministry and mission, involvement of laity and new members, and pastoral care by deacons and ministers, contributed to growth as well.

Evangelism and Bible Studies. The Seventh-day Adventist Church in former Yugoslavia and in Yugoslavia has always used these two successful methods which contributed to church growth. Regardless of the length of an evangelistic crusade, new members were never baptized before the pastors or laity continued personal Bible studies with them. Our evangelism involves drawing secular and nominal Orthodox people closer to Jesus. A message that is relevant and contemporary can bring hope to all of them. Very often evangelistic programs were connected with health messages and a very attractive concert of spiritual music. The situation become much better for public evangelistic meetings after President Tito's death (1980), the fall of communism, and the civil war (1991). The worldwide-known evangelist Mark Finley (USA) had a very successful evangelistic campaign (in the church) in Belgrade (Serbia) in 1988; Maurice Bascom with Emil and Ruth Moldrik had a great public evangelistic crusade in Sarajevo

in 1990; evangelist David Cury had public evangelistic meetings in Zagreb (Croatia) in 1991, in which a new church was planted; and Dr. Antić had a public evangelistic campaign in New Belgrade (Serbia) in 1993, in which another new church was planted. Many other pastors were involved in evangelistic meetings all over Yugoslavia, Croatia, Macedonia, Bosnia and Hercegovina, and Slovenia. These evangelistic approaches with hundreds of Bible classes had a significant influence in the society, helped members to make friends with non-Adventists, and contributed to church growth.

Youth Ministry and Mission were very attractive with inreach and outreach programs which contributed to church growth in the former Yugoslavia and Serbia. The programs are more developed in the bigger and capital cities where they have more young people. The youth were very active working in the Sabbath School of children and adults, visiting elderly people at home, and colporteur. Every Sabbath evening the youth had programs for outsiders (secular and Orthodox youth) and members, with a good biblical message and musical program. This kind of program was more attractive for youth and young families.

During and after the civil war, our young people have been very much involved in helping refugees. The youth from the capital cities all over former Yugoslavia have been individually included to assist ADRA. In particular, the youth in Sarajevo sacrificed their lives in helping ADRA.¹ The students from the Theological Seminary in Belgrade were involved in the ministry for refugees. Students from Maruševec (Academy and Seminary), youth from Zagreb, and especially a well-known singing group, AGAPE (Croatia), did

¹Matak, 15-17.

wonderful work all over the country. The ministry and mission of our youth has made our community in former Yugoslavia and Serbia a more loving and growing church.

Involvement of Laity and New Members. Some of the laity and new members were very involved in ministry and outreach programs before and after the civil war. They assist the pastor in giving Bible studies, in personal witnessing, or in public presentation. After 1980, Professor Zvonimir Kostić, as a lay member, initiated a new type of witnessing through the public discussion-platform (tribina), to gain more attention from an intellectual audience. Good influence through the media and public presentations by medical doctor Petar Borović were very attractive to the secular and religious people in the society and contributed significantly in persuading formal members that the good news can be spread through many methods. The ministry and mission of the laity and new members before and especially after the civil war (1991) had a positive influence on the people in the community and made our church more relevant and pleasant.

Pastoral Care by Deacons and Deaconesses. The South and North Serbian Conferences (as well as others) have their districts organized with deacons and deaconesses who visit the elderly, the sick, the discouraged, lonely members, and former believers. They are doing excellent work for elderly people, and they are good support for pastors who can thus be more dedicated to evangelistic work. Especially during the war, they were included in many ways to help refugees. No other helping organization was trusted more to help refugees than our people with ADRA. Pastoral care by deacons and deaconesses always has room for development, but they did a good work and contributed to church growth.

Implications for Effective Church Growth Strategies

What can we learn from the statistical surveys and the analysis of growth for our master planning model? Here are some points relating to the church in Yugoslavia.

1. The church is a community of hope and belonging for those in crisis and confusion. Members of the church are serving people as Jesus did (Matt 4:23; Mark 6:34). That is the whole compassionate ministry of healing the “spirit, soul and body” (1 Thess 5:23). During this war the SDA Church responded to the refugees’ needs all over the former Yugoslavia, and especially in Bosnia. Particularly our churches in the capital cities (Sarajevo, Belgrade, Zagreb, Novi Sad, Banja Luka, and others) were packed with people in need of food, medication, clothing, and mail from their loved ones. Hundreds and thousands found ADRA to be the best and most trusted relief agency during the war for “complete” help. The church should always be a place of charity. In serving people (ADRA’s motto: “from people-with people-to people”), some of our members lost their lives (one young girl, Sanda Tomasević, was killed on a Sarajevo street while delivering mail on behalf of ADRA), and many more were wounded during hostilities. Ivan Brechelmacher, the local SDA minister and the director of ADRA, was a hero (as were others) for helping believers and the people in Sarajevo. The SDA Church has been recognized not only as the fastest-growing church in the whole of southeastern Europe,¹

¹The nerve center of ADRA’s operation in Sarajevo has been a large three-story warehouse that during its peak was staffed by 60 volunteers. Additionally, 130 uniformed persons delivered letters on behalf of ADRA when the agency took over the city’s postal service after the bombing of the main post office. ADRA has been involved in the following activities in Sarajevo up to the end of 1995: 510,806 incoming family food parcels delivered; 3,435 outgoing parcels sent; 1,693,860 incoming letters delivered; 1,164,608 outgoing letters carried; 2.5 million tons of food delivered; 254,000 tons of

but as the most caring, trusting, and loving church. Many people who never heard of the SDA Church became our friends through ADRA, and even accepted Christ.

2. Leadership can be more effective in growing churches through a focus on planting new churches. Some planting was done in the past, but there must be a consistent goal for planning a strategy for planting new churches. If SDA churches want to have more growth, then church planting has to be an important element of growth strategy. With young people and pastors, each church ought to find new ways to reach the unreached population in Yugoslavia.

3. It must be understood that both large churches and small churches can grow. But the ways they grow are specialized and various. Big churches grow more through comprehensive programs, while small churches grow more through personal communion and fellowship.¹ Each church has to develop its own strategy for growth.

4. The SDA Church in Yugoslavia must search for its own type of congregation that, in setting qualitative goals (continual increase of quality in the church), will always combine human efforts with divine power to grow healthy churches. Only in this relationship can congregations accomplish their qualitative goals.

5. There are no models of growth for all churches. Church growth in the Serbian setting is very complex. The problem with church growth in the Balkan setting, especially

clothing delivered; 16,000 pairs of shoes delivered; 50,000 patients assisted through its pharmacy. Arthur, 16-17.

¹Lyle E. Schaller, *Growing Plans* (Nashville, TN: Abington Press, 1983), 15-48.

in Yugoslavia with a focus on Serbia, is a very complex matter that cannot be described by any unique factor. The SDA Church in Serbia must search for its own model that promises healthy churches in their given setting.

Understanding more clearly the growth picture through follow-up research for a master-planning model in Serbia will be our concern in chapter 7.

CHAPTER VII

FOLLOW-UP RESEARCH: UNDERSTANDING THE GROWTH PICTURE

In chapter 6, I described and analyzed the growth of the SDA Church in the former Yugoslavia and in Serbia before and after the war of 1991. In chapter 7, I will report some of the findings from the follow-up field research in three parts: (1) follow-up research by questionnaire and interviews, (2) findings from the field research, (3) implications for master planning.

Follow-up Research by Questionnaire and Interviews

According to McGavran, “the best sources of understanding growth are the men and women who saw it happen. They know what was going on. They knew every inquirer and baptized every convert. They were part of the community in which growth was occurring. . . . and they are the ones to ask.”¹ As the statistical growth picture emerged, I decided to conduct interviews to broaden my understanding of the growth of the SDA church in Yugoslavia. I used three basic types of interviews described also by Engel: (1) personal interview, (2) direct mail, and (3) telephone interview.²

¹McGavran, *Understanding Church Growth*, 108.

²Engel, 42-46.

Research by Questionnaire

This section deals with understanding the growth picture in three expanding phases using questionnaires.

Phase One (Questionnaire)

During May of 1996, I accompanied Dr. Dwight Nelson (pastor of the Pioneer Memorial Church at Andrews University) to Belgrade for evangelistic meetings. During that time, the pastors of the South-Eastern European Union Conference met and the president of the Union, Dr. Radiša Antić, gave me time to speak and to explain my questionnaire (see Appendixes G and H). Pastors were asked to circle the appropriate number (0 to 5) for each item for the factors in the church (21) and for the factors in the society (11) according to how much they believed this factor helped the SDA church in the former Yugoslavia (1981-1991) to grow. They answered the same questionnaire for the period after the war (1991-1995) with only three factors in each section (factors in the church and society) and then returned them to me. I passed out 74 questionnaire forms (see table 10, phase 1). Dr. Nelson had a wonderful program in the most central, representative building of Belgrade Dom Sindikata, and I had the whole month to communicate with the people, pastors, and union officials. We were also able to review our experiences, especially since the civil war.

Phase Two (Questionnaire)

Because of the post-civil-war situation (1996), I could not go and visit the pastors of the SDA Church in the Croatian-Slovenian Conference in Zagreb. Instead I sent

questionnaire forms (see Appendixes I and J) by mail to the conference president, Zdenko Hliš Bladt (see Appendix K), and informed him of my survey. During the pastors' meeting in Zagreb (May 1996), he passed on the questionnaires (31) to pastors and they responded. His secretary later returned them to me by mail (see table 10, phase 2).

Phase Three (Questionnaire)

In this last phase, I sent questionnaire forms (29) by mail to SDA pastors from the former Yugoslavia who had been involved in some way in the pastoral ministry before 1991. They were scattered all over the world, especially in the United States, Canada, Europe, and Australia. I sent questionnaires first to my colleagues in Europe and Australia (Germany: Pastor David Bibulović; Australia: Pastor Rajko Švonja; and Macedonia: Pastor Tasevski Nikola), and they passed on the mailing to the rest of the pastors on their continents (see Appendixes L, M, and N). I mailed individual questionnaires to pastors in the United States and Canada. The return rate of each batch of questionnaires is indicated in Table 10.

As shown in Table 10, I sent surveys to 134 pastors (total); 75 of them (56%) responded to the questions concerning the period of 1981-1991, and 54 of them (40%) responded also for the period of 1991-1995. I designed questionnaire forms for the two separate periods. The first period involved how the SDA Church in the former Yugoslavia grew from 1981-1991 (21 questions on factors in the church, and 11 questions on factors in the society; pastors marked each factor in both groups from 0 to 5). The second period was concerned with the SDA Church after the War of 1991-1995

(on the same questionnaire form, pastors marked only three factors in each section which they thought were the most influential factors for the growth in this period—the questionnaire can be found in Appendix G). Questionnaires were written and mailed in two separate Slavic languages: Serbian and Croatian (see Appendixes H). I cannot explain why fewer pastors responded for the period of the war (1991-1995). There could be psychological or technical reasons.

TABLE 10
RESPONSES TO DIRECT MAIL: 1981-1995

Phase	S U R V E Y S T U D Y						
	Field	Surveys: 1981-1991			Surveys: 1991-1995		
		Sent	Received	Response Rate %	Sent	Received	Response Rate %
1	South-East European Union Conference-Beograd	74	41	55	74	31	42
2	Croatian-Slovenian Conference-Zagreb	31	19	61	31	12	39
3	USA, Canada, Europe & Australia	29	15	52	29	11	38
	Total	134	75	56	134	54	40

Research by Interviews

I also personally interviewed four selected pastors (Bogumirović Milovan, Sudarević Milan, Brechelmacher Tihomir, and Borović Pavle) in order to better understand the real situation of church growth in the former Yugoslavia and Yugoslavia today. These four worked in the former Yugoslavia either as the secretary of the union, as the president of the conference, or as pastors. Questions were designed on the basis of the questionnaire form sent by direct mail to all pastors. The results of these conversations cannot be universalized, or compared for the whole field, but they were helpful especially for my personal understanding of growth and implementation of the strategy.

Findings from Field Research

Some of the findings from the survey study are organized into two sections following our time periods before and after 1991.

Understanding the Growth Period before the War: 1981-1991

This first section of understanding the growth picture of the SDA Church in the former Yugoslavia from 1981-1991 deals with the findings from the survey study through a questionnaire in two phases: (1) factors in the church, and (2) factors in the society.

Factors in the Church

I have summarized the responses to the survey in five tables under the factors in the church which will help to show the growth picture.

Table 20 (see Appendix I) displays how pastors responded to each item in

the sections from 0-5 (not at all to very much), from weakest factors 0-1-2 (not at all, almost nothing, to some), and from strongest factors 3-4-5 (quite a bit, a lot, to very much). Table 20 shows how much each factor in the church helped the SDA Church in the former Yugoslavia to grow. Also, we see how pastors responded more to some of the strongest factors (4-5) than to the weakest ones (0-1).

Table 21 (see Appendix I) shows a slightly different, but clearer picture. Here I recorded the number of responses with the purpose of figuring the most influential factors for growth. Table 21 as a part of the field research of the questionnaire is divided by responses (from 0 not at all to 5 very much), from a section on the left side (0) with low rating responses to a section on the right side (5) with higher rating responses. I subtracted the numbers in each column of separate sections (from 0 to 5), and got the separate total rating (TR) responses for each factor in the church. Also, on Table 21 is the mark NR (no responses), indicating the number of non-respondents. Finally, the right side of the table is the response rate for the factors in the church, which is divided into three sections: low rating responses (0-1), raw rating responses (2-3), and higher rating responses (4-5).

Based on the response rate, Table 22 (see Appendix I) identified the weakest (0-1) and the strongest (4-5) factors for growth in the church. The table shows that among the weakest factors in the church, the numbers 13 is the highest response rate of 32 (44%), while the lowest response rate of 0% is the numbers 10, 20, and 21; among the strongest factors in the church, the number 10 is the highest response rate of 83%, while the lowest response rate of 17% is the number 12.

In order to determine how much these factors in the church (21) helped the SDA

Church to grow in the former Yugoslavia (1981-1991), I selected the factors in Table 22 by rating responses in descending order for the ten most influential (weakest and strongest) factors of growth (tables 23 and 24; see Appendixes I). Table 23 shows, among the ten factors not considered important, that the weakest one with the highest response rate of 44% involves leaders having difficulty going from administration back to the field; the low rating response of 7% (Study of Sabbath School Lesson) is number 10. The first phase of the factors of growth in the church displayed that among the ten strongest factors (table 24, shaded), the first one (Bible studies given by pastor) had 62 responses and the highest response rate of 83%, while with the low rating response (Quality of teaching doctrines) of 45% includes number 10. Table 23 and Table 24 show one very important thing: (1) the strongest factors in the church may be a guide to more healthy growth than the others (weakest), especially during the uncertain socioeconomic and political situation in the former Yugoslavia (1981-1991).

Finally, on the basis of the total responses (Total Response) of the factors in the church (see tables 20 and 21; see Appendix I), I designated six quality categories (table 11). In order to do so, I summarized the received responses (table 21, 0-5) for each factor in every category (table 11, 1-6) and divided them by the number of factors in the category. Thus I totaled all responses with the response rate for every category, which led to six quality categories as the strongest factors in the church for church growth.¹

¹This momentum is a turning point of the six quality categories for the factors in the church. This is my view, though others may be valid.

TABLE 11

SIX QUALITY CATEGORIES: 1981-1991

FACTORS IN THE CHURCH				
Focus on Quality				
N	Factors of Growth	Total Response	Response Rate	Six Quality Categories
1	Bible studies given by pastor - 75 Lay Bible studies - 75 Public prayer meetings - 74 Study of Sabbath School Lessons - 75 Bible correspondence school - 75 Adequate understanding for involving laity -74 New members in the church - 71	519	74.14%	Small Groups
2	Quality of sermons - 74 Quality of youth & children programs - 74 Quality of teaching doctrines - 73 Study of Sabbath School Lessons - 75	296	74.00%	Worship Service
3	Public evangelism meetings -75 Community outreach programs - 74 Target of unreached people in new places - 74 Literature evangelism - 74 Media in the church and mission -73 Quality of sermons - 74 Quality of teaching doctrines - 73	517	73.86%	Evangelism
4	Spiritual life of the church - 73 Public prayer meetings - 74 High values of family life - 73 Relationship between union/conf/pastors - 75 Quality of sermons - 74	369	73.80%	Spirituality
5	Community outreach programs - 74 New members in the church - 71 Quality of teaching doctrines - 73 Adequate understanding for involving laity - 74 Quality of youth & children programs - 74	366	73.20%	Ministry
6	Adequate understanding for involving laity - 74 Leaders staying long in the same position-71 Leaders having difficulty going back to field - 72 New members in the church - 71 Public evangelism meetings - 75 Relation between union/conference/pastors - 75	438	73.00%	Leadership

Table 11 shows how we can understand a growth picture through the strongest factors in the church of the six quality categories so that the good news of Jesus Christ can be communicated better.

Factors in Society

I also summarized responses to the survey in four tables under the factors in the society which will help to display the growth picture.

Table 12 shows how many people responded to each item in these sections from the lowest one, not at all (0), to the highest one, very much (5). Eleven factors are

TABLE 12

HOW MUCH DID THESE FACTORS IN THE SOCIETY HELP THE SDA CHURCH IN THE FORMER YUGOSLAVIA TO GROW (1981-1991)?

1981 - 1991	0	1	2	3	4	5
Factors in the Society	Not At all	Almost Nothing	Some	Quite A Bit	A Lot	Very much
1. Uncertain polit. situation after Tito	1	7	10	18	26	12
2. Socioeconomic change after Tito	1	3	13	19	24	13
3. Name recognition of the SDA Church	2	9	13	28	18	3
4. Quality of moral values in society	2	9	13	35	10	5
5. Political changes in Eastern Europe	1	5	9	19	28	12
6. Fall of communism in Yugoslavia	0	2	11	26	21	15
7. Values of family life in society	0	6	18	29	17	4
8. Uncertain polit. situ. before war '91	0	1	11	21	31	8
9. High opinion of church in the comm.	0	6	7	29	28	5
10. Migration from rur.-ag/urban-indus.	4	7	11	27	19	4
11. Others	0	0	1	4	3	10

mentioned in this table. We can see that pastors responded more to the numbers of 4 (lot) and 5 (very much) than to others (0 to 3).

For better understanding the growth picture, Table 25 (see Appendix I) presents a separate total rating (TR) of responses for each factor. The right side of the table is divided by the responses for each factor in the society into three sections: low rating responses from 0 to 1, raw rating responses from 2 to 3, and higher rating responses from 4 to 5.

Table 26 (see Appendix I) identifies by the response rate the weakest (0-1) and the strongest (4-5) factors in the society for growth. The table displays that among the weakest (0-1) eleven factors in society, numbers 3, 4, and 10 are with the highest rating response of 15%, while with the lowest response rate of 1% is the number 8; among the strongest (4-5) eleven factors in the society, the number 5 is with the highest response rate of 54%. Now we know how much each factor, by the rating response, influenced growth or decline of the Church in the former Yugoslavia. Table 27 (see Appendix I) shows the strongest factors in the society or the highest response rating. I selected among them, by rating responses, the first five factors as most influential for growth.

In conclusion, the second phase of the strongest factors of growth in the society (Table 27) revealed again one thing: the factors on the national contextual level, such as socioeconomic and political change and wars, are among the strongest factors for growth.

Understanding the Growth Period after the War: 1991-1995

The second section for understanding the growth picture of the SDA Church in the South-Eastern European Union Conference (Yugoslavia) and the Croatian-Slovenian

Conference (now Adriatic Union) after the Civil War from 1991-1995 deals with the findings from the survey study through the questionnaire in two phases: (1) factors in the church, and (2) factors in the society.

Factors in the Church

I have summarized the responses to the survey in three tables under the factors in the church which will help in better understand the growth picture.

Table 10 shows the same number of pastors (134) who had been involved in this survey study, but with fewer received questionnaire forms (54), and with lower response rates of 40%.

Table 28 (see Appendix I) shows how pastors (from Yugoslavia: YU, Croatia-Slovenia: CS, and others) marked (responded) by only three factors in the section of factors in the church from 1 to 21. The table displays that pastors did not respond (mark) for some factors. On the right side of the table is the total response for each factor, while beginning at the left side is the number of non-respondents (more pastors did not respond). Table 28 displays on the very right side the response rate for each of the 21 factors in the church, with the highest rating response of 63% being public evangelism meetings, while several were not rated at all.

Table 29 (see Appendix I) shows the order of factors in the church with the response rates. I figured the response rate by dividing the total number of responses for each factor by the 54 received responses (see table 10) and multiplied it by 100. I chose the first ten factors as the strongest factors (they are shaded in the table) of growth for the period after the war

TABLE 13

SIX QUALITY CATEGORIES: 1991-1995

Factors In the Church				
Focus on Quality				
<i>N</i>	Factors of Growth	Total Response	Response Rate	Six Quality Categories
1	New members in the church - 24 Adequate understanding for involving laity - 21 Public evangelism meetings - 34 Leaders having difficulty going back to field - 0 Leaders in church staying long in the same position - 0 Relationship between union/conf. leaders/pastors - 0	79	13.16%	Leadership
2	New members in the church - 24 Bible studies given by pastor - 19 Lay Bible studies - 18 Bible correspondence school - 5 Adequate understanding for involving laity - 21 Public prayer meetings - 3 Study of Sabbath School Lessons - 0	87	12.42%	Small Groups
3	New members in the church - 24 Adequate understanding for involving laity - 21 Level of community outreach programs - 15 Quality of teaching doctrines - 1 Quality of youth and children's programs - 0	61	12.20%	Ministry
4	Public evangelism meetings - 34 Level of community outreach programs - 15 Literature evangelism - 3 Target of unreached people in new places - 2 Media in the church and mission - 2 Quality of sermons - 2 Quality of teaching doctrines - 1	59	8.42%	Evangelism
5	Spiritual life of the church - 11 Public prayer meeting - 3 High values of family life - 2 Quality of sermons - 2 Relationship between union/conf. leaders and pastors - 0	18	3.60%	Spirituality
6	Quality of sermons - 2 Quality of teaching doctrines - 1 Quality of youth and children's programs - 0 Study of Sabbath School Lessons - 0	3	0.75%	Worship Service

(1991 to 1995), with the strongest (63%) being public evangelism meetings and the weakest (6%) being literature evangelism.

As reported in Table 29 (see Appendix I), concerning the church after the war (1991-1995), I considered the factors based on their quality characteristics and by the rate of response, thus dividing them into six different categories that arise out of data. I subtracted the number of responses for each factor in each of the six groups, and divided them by the number of factors in each group. I thus ended with the six quality categories by the rate of response (%) as the most influential factors that lead the SDA Church in Yugoslavia, especially through the crisis situation, toward church health and growth (see table 13).

In conclusion, the first phase of the factors of growth in the church revealed that the SDA Church in Yugoslavia had, among 21 selected factors in the church, ten strongest factors of growth (see Table 29) and six quality categories from 1991 to 1995 (see table 13) where the leadership of 13% is the first quality category, and the worship service of 0.75% (1%) is the last one. Table 29 and table 13 show that during the war situation, these ten strongest factors and these six quality categories are the most useful qualities for the ministry of healthy churches.

Factors in Society

The second phase of the factors in the society displays how much these factors (11) helped the SDA Church in Yugoslavia to grow after the war from 1991-1995. I have summarized the responses of each factor in the survey into two tables.

Based on table 10, I sent questionnaire forms to the same number of pastors (134)

and received only 54, with a response rate of 40%. Table 30 (see Appendix I) better develops this growth picture. The table shows a small number of total responses (TR) for each factor, and a larger number of pastors who did not respond (NR). The right side of the table shows response rates for all factors, with the highest rating response of 43% (socioeconomic change after Tito) as the strongest factor in the society, and the lowest response rate of 15% (migration from a rural-agrarian to an urban-industrial society) as the weakest one.

Table 31 (see Appendix I) shows sharp order by the response rates of factors in the society. Based on that, I separated the first five factors (they are shaded) as the most influential for growth in Yugoslavia (1991-1995). The first one (Socioeconomic change after Tito) had a total response of 23, and the highest rating response of 43%; the fifth one (Quality of moral values in society) had a total response of 13, and the low rating response of 24%.

In conclusion, the factors of growth in the society in Yugoslavia after the war (1991-1995) confirmed that the factors on the national contextual level—such as socioeconomic changes, uncertain political change, the fall of communism in Yugoslavia, and civil war—contributed to church growth (see chapter 6).

Implications for Master Planning

Both factors (those in the church and in the society) for each period (in the former Yugoslavia between 1981-1991, and in Yugoslavia between 1991-1995) had different implications for master planning for church growth. What can we learn from both kinds of

factors and analysis in both periods (before and after the civil war of 1991) for our master planning model? There are some points relating to church growth in Serbia.

1. If the churches in the former Yugoslavia (today they are two separate states), want to be healthy churches in the twenty-first century, they must focus on the ten strongest factors (see table 24) in the church, with a highest rating response between 89% and 44%, and on the crucial six qualities (see table 11) in the church, which all had a highest rating response of 74% and 73%. This suggestion is especially applicable to a time of uncertain socioeconomic and political situations combined with a peaceful period, as between 1981-1990 in the former Yugoslavia.

2. If SDA churches in Yugoslavia want to be growing churches, they have to use the ten strongest factors in the church (see table 29) and the basic six qualities (table 13) to increase the value in the church. The implementation of these factors and qualities in the life of a congregation could be the “key to success” in growing churches.

3. Based on Table 27 (1981-1991) and Table 31 (1991-1995), the SDA Church in the former Yugoslavia and Yugoslavia must recognize that the strongest factors in the society (contextual) may produce qualitative growth regardless of the two conditions: (1) if the factors of the national contextual level (socioeconomic, political change, cultural and wars) are intensive, then growth is higher, and (2) if the factors of the local contextual level are intensive, then growth is higher.

4. There is a need for understanding that church growth is a possible mission. If the SDA Church in Yugoslavia, especially in Serbia, wants to grow, they have to understand better the strongest factors in the society and use them wisely in the church.

The findings of this research are used in chapter 8 for the master-planning model for church growth.

Summary

This chapter has presented the outcome of field research of the growth of Seventh-day Adventist churches in the former Yugoslavia and present Yugoslavia (with a focus on Serbia) in order to better understand the growth picture through the factors that influenced SDA church growth.

The first survey of the SDA Church statistics in the former Yugoslavia (1981-1991) revealed that the six quality categories (see table 11) as the strongest factors in the church (see table 24) helped the SDA Church to grow in some years, though in some years it declined. Among the six qualities in the church, small groups are the leading category (among the strongest factors in the church, Bible studies given by pastor is the strongest factor), while the factors in the society showed that church growth is higher or lower depending on the intensity of the national contextual factors.

The second survey of the SDA Church statistics in Yugoslavia, especially in Serbia (1991-1995), indicated that the six quality characteristics (factors) in the church helped the SDA Church to grow (see table 29 and table 13). The ministry and small-group factors during the war are more important, although the factors in the society showed that the national contextual factors also helped the SDA Church to grow.

Finally, I found that church growth may be higher or lower, regardless of strength or coincidental factors in the church with the intensity of the factors in the society.

**PART THREE: THE MASTER PLANNING FOR
CHURCH GROWTH**

CHAPTER VIII

THE MASTER-PLANNING MODEL FOR CHURCH GROWTH

This study is concerned with developing master-planning strategies for church growth in Serbia. For this reason, a framework of master planning for church growth was developed in Part I. We looked at master planning as a leadership task, church growth theory, theological considerations, as well as a historical overview of the former Yugoslavia and of the Adventist church in that country. These five chapters were a good theoretical foundation that helped me to develop a master-planning model for church growth. In Part II we looked at the findings of field research to furnish a base for a master-planning model to create healthy churches in Serbia. The purpose of Part III is to integrate the theoretical and theological foundations with the practical perspectives into a useful framework of master planning for growth.

The Master-Planning Model

This chapter deals with the theoretical and practical model for master planning in Serbia in two parts: (1) the master-planning model, and (2) summary.

The master-planning model for church growth consists of fifteen action steps through natural church development in seven phases: (1) starting point, (2) survey: church and community needs, (3) strategic goals, (4) strategic planning and organizing, (5) action

and implementation, (6) evaluation and feedback, and (7) replication and multiplication.

In table 14, these seven phases can be seen as an overview of this chapter. These

TABLE 14

THE MASTER-PLANNING MODEL: EXTENDED VERSION

THE SEVEN MODEL PHASES		THE PROCESS OF FIFTEEN ACTION STEPS	
I	STARTING POINT	1 2	Developing a Vision for Growth Developing a Spiritual Momentum
II	SURVEY: CHURCH & COMMUNITY NEEDS	3 4	Developing a Membership Survey Developing a Community Survey
III	STRATEGIC GOALS	5 6	Setting Quality Goals Recognizing Difficulties
IV	PLANNING & ORGANIZATION	7 8 9	The Consideration of Strategic Planning Biblical Strategic Planning Model Natural Strategic Planning Process
V	ACTION & IMPLEMENTATION	10	Implementation of the Growth Strategy
VI	EVALUATION & FEEDBACK	11 12 13	Define the Purpose Do Another Church Profile Approach Your New Minimum Factors
VII	REPLICATION & MULTIPLICATION	14 15	Multiply Your Church New Starting Point

phases are the core of the master-planning model for church growth. They incorporate Schwarz's concept of the minimum factor as a starting point to developing churches. The master-planning process is conceptualized as a yearly cycle.

Model Phase I: Starting Point

In master planning for growing healthy churches, this first phase as a starting point deals with two steps: developing a vision for growth, and developing spiritual momentum. These steps are meant to be practical and realistic, helping us to understand God and His purpose for the church and to open ourselves to His leadership.

Developing a Vision for Growth

Developing and having a vision for church growth is very crucial. Leaders and their churches must determine what kind of church they want to have and develop their vision for growth. This first step consists of four sections.

First: Definition and Importance of a Vision. According to Barna, vision is conceptual, realistic, and relates to specific actions.¹ Malphurs is very clear: “Vision is a challenging picture of the future of the ministry as you believe that it can and must be.”² In Barna’s words, “vision” is also “a picture held in your mind’s eye of the way things could or should be in the days ahead.”³ It is the insight God provides to instruct you and direct your paths. And it is based upon understanding God, yourself, and your circumstances. Through that process, “over time, the vision must be renewed, adapted, and adjusted to the cultural context in which the congregation lives.”⁴

¹George Barna, *The Power of Vision* (Ventura, CA: Regal Books, 1992), 46, 49.

²Aubrey Malphurs, *Advanced Strategic Planning* (Grand Rapids, MI: Baker Books, 1999), 140.

³Barna, 29.

⁴Malphurs, 133.

How important it is, then, for pastors to be visionaries in creating a model for church growth! It is essential: Never walk out on the vision. The Bible says, “Where there is no vision, the people perish” (Prov 29:18, KJV). According to Malphurs, there are seven reasons why vision is important for leaders and their ministry: A vision encourages unity, creates energy, provides purpose, fosters risk taking, enhances leadership, promotes excellence, and sustains ministry.¹ Clearly, there is power in vision that can bring us together toward the same goals.

Second: To Grasp God’s Vision for the Church. The real “vision for [leaders’] ministry is a reflection of what God wants to accomplish through you [the church] to build His Kingdom.”² Therefore, in planning for church growth, you should say: “If it is the Lord’s will . . . we will do this or that” (Jas 4:15). And the salvation of people was God’s eternal vision, “for the Son of Man came to seek and to save what was lost” (Luke 19:10, NIV). So, to grasp God’s vision—that lost men and women be found, reconciled, and brought into the church—is a theological issue and the central purpose of mission;³ it does not change (Matt 28:19-20). Malphurs is absolutely right in saying that “so many churches today have a strategy, as expressed in their programs, but have no mission.”⁴ Because of that, it is very important to encourage pastors and churches to have their own written vision statement. I have placed three vision statements in Appendix J.

¹Ibid., 134-137.

²Barna, 29.

³Ibid., ix.

⁴Malphurs, 102.

(Moses's, Aubrey's, and Warren's) as examples to show how useful they are.

Third: To Understand Why the Church Exists. The answer to this question is the purpose of the church. According to Barna and Malphurs, “the purpose of vision is to create the future”¹ [of the ministry], not to predict the future.² Therefore, our vision for the future of our church is the crucial question. Some years ago, Win Arn surveyed members and pastors of nearly a thousand churches asking the question, “Why does the church exist?” Results were shocking. Eighty-nine percent of church members said, “the church’s purpose is to take care of my family’s and my needs.” Only 11 percent said, “the purpose of the church is to win the world for Jesus Christ.”³ Then, the pastors were asked the same question. The result was opposite: 90 percent said that the purpose of the church is to save the world for Christ, and 10 percent said that it is to care for the needs of the believers. Warren is clear that if the pastor and the church have opposite ideas about church existence, then conflict, confusion, and stagnation in many churches today are inevitable.⁴ The same problem can occur if we place social service above “finding the lost.” McGavran says that “social service pleases God, but it must never be substituted for finding the lost.”⁵ Therefore, in creating the future and planning for church growth, the starting point for vision, Warren says, is to “forget everything else until you have

¹Barna, 48.

²Malphurs, 142.

³Warren, 82.

⁴Ibid., 82.

⁵McGavran, *Understanding Church Growth*, 22.

established it [clear vision: why we exist] in the minds of your members.”¹ With that knowledge that “salvation of people should be a life goal of everybody who follows Christ”² (Matt 28:19-20), we are moving toward God’s vision and our clear goal of a healthy church.

Fourth: To Identify and Meet Needs in the Community. According to Malphurs, “the vision provides us with a picture of what the mission will look like as it is realized in the community.”³ That means that “vision is conceptual, but it also is practical and detailed.”⁴ The first significant question that a church should ask, therefore, is, “What needs do we feel deeply burdened by and uniquely qualified to meet?”⁵ (see Appendix K). The next question involves who, how, and when (strategy) they will be met. According to Biehl, “objectives [goals] answer the question: in what three to seven areas will we continue being actively involved in the future?”⁶ (see Appendix L). In other words, goals try to identify the things that we will do to meet the needs we have named and to fulfill the purpose we have explained.⁷ The question is, What area of ministry are we going to be involved in next year or the next few years to meet them? Schwarz says that goals can

¹Ibid., 81.

²White, *Testimonies*, 4:53.

³Malphurs, 133.

⁴Barna, 49.

⁵Biehl, 27.

⁶Ibid., 41.

⁷Ibid.

also be different—institutional (see Appendix M)—depending on the vision of what needs to be accomplished and in what time frame.¹ According to Logan, “goals need to be in line with the vision and mission”² of the church. Therefore, it is very important that the church understand that her task is to define a “mission statement”—also called a “purpose statement”³ (see Appendix N). That “mission statement” as a vision “relates to specific actions”⁴ which will fulfill the Great Commission given us by Christ to prepare the way for His second coming (Matt 28:19-20). Let us examine that relationship.

The following thoughts suggest examples of what the church really wants to achieve. *In your opinion*: Which of these goals can be your own?

- ☐ 1. Organize small groups
- ☐ 2. Increase worship attendance
- ☐ 3. Identify and overcome barriers to church growth
- ☐ 4. Develop trusting relationship in church growth
- ☐ 5. A healthy church and growth as a goals
- ☐ 6. Evangelism as priorities
- ☐ 7. Develop spiritual momentum
- ☐ 8. Leadership development
- ☐ 9. Plant a new church
- ☐ 10. -----

You may have entirely different goals for your church development, but then you will have different approaches and you should write these goals down (adapted from Schwarz

¹Christian A. Schwarz and Christoph Schalk, *Implementation Guide to Natural Church Development* (Carol Stream, IL: ChurchSmart Resources, 1998), 24-25.

²Robert E. Logan, Thomas T. Clegg, and Jeannette Buller, *Releasing Your Church's Potential* (Carol Stream, IL: ChurchSmart Resources, 1998), 2-9.

³Biehl, 33-34.

⁴Barna, 46.

and Schalk).¹ “Your own goals [defined] will determine which practical steps you will take.”² What you do depends relatively on how weak or strong your current minimum factor is. In achieving “the absolute goal of vision for ministry”³ through this process with a new faithful people, God’s name will be glorified.

It may be taken for granted in most Seventh-day Adventist churches in Yugoslavia that both pastors and congregations understand the meaning and purpose of the church and its mission. However, the results of the field survey in Yugoslavia (see Part II) show that it is not safe to make such assumptions. Pastors usually focused more on the existing situation and supported the status quo, holding church members to follow old and traditional ways of growth. Changing the status quo in order to take suitable steps to equip the church for effective ministry and mission to create more healthy churches, then, is our vision.

Developing Spiritual Momentum

How can we help our church develop spiritual momentum in order to catch that vision?

There is a big difference between the spirituality of people in the Western world and that of those in the third world. There is also a big difference between the nongrowth in the Western world and church growth in the third world. People of the Western world

¹Schwarz and Schalk, 25.

²Ibid., 24.

³Barna, 51.

take care of your material needs and have a tendency to trust technology, business, work, the stock market, and strategies, but those in the third world surround you in spiritual comfort with more trust in God.

Therefore, the significant question involves how we may help our church develop spiritual momentum, a desire for God. It requires a spiritual readiness like that of the prophet Isaiah who “heard the voice of the Lord saying, ‘Whom shall I send? And who will go for us?’ And I said, ‘Here am I. Send me!’” (Isa 6:8, NIV). The four steps listed in figure 16 can develop that spiritual momentum.

A	Spiritual Variety	B	Process	C	Mature	D	Action
	Prayer Bible studies Spirit of Prophecy studies Study devotional Literature Worship to God Sabbath School Lessons Experience with God Ministry & Mission Others . . .	⇒	SPIRITUALITY	⇒	SPIRITUAL MOMENTUM	⇒	GO
	<i>Who will go?</i>		<i>I said:</i>		<i>Here I am!</i>		<i>Send me!</i>

Figure 16: Developing Spiritual Momentum.

Figure 16 shows that being ready for mission (go) means first developing spiritual maturity (desire for God). To have a desire for mission (spiritual momentum) is to be a spiritual person (process). To be a spiritual person requires a variety of spiritual experiences with God. So, developing spiritual momentum takes time—it is a process.

1. *Spiritual experiences.* Spiritual maturity does not just happen. It is a process that must be cultivated and developed through personal devotions and experience with

Christ. As Warren says, “it takes a variety of spiritual experiences with God to produce spiritual maturity.”¹ Prayer is an example. The Bible says that “if my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven” (2 Chr 7:14, NIV), and “you shall receive power” (Acts 1:8); then you may build strategy. Jesus said, “apart from me you can do nothing” (John 15:5). To develop this spiritual drive through communion with Christ, prayer, and deep devotion to God is the core of all of our implementations. It is the foundation of church growth! Without this foundation as a growing process of a model for master planning, the other action steps will have very limited growth.

2. *Spirituality.* We need to go to the Scriptures to understand what spirituality is all about. “For Christians, it means one’s entire life as understood, felt, imagined, and decided upon in relationship to God . . . *to promote its mature development.*”² In other words, it is a process. According to Raymond Holmes, people must willing, by the grace of God, “to transform daily life into daily death, and then daily death into daily spiritual life”³ (Gal 2:20). It is a process for people who are willing, as Paul said, to “die every day” (1 Cor 15:31). These spiritual qualities do not just happen; they must be cultivated through personal devotions and experience with Christ until they become an integral part of our daily lives. So, spirituality is a constant growth process in which every believer

¹Warren, 340.

²Joseph A. Komonchak, *The New Dictionary of Theology* (Wilmington, DE: Michael Glazier, 1987), 972.

³Raymond Holmes, *Baptized but Buried Alive* (Berrien Springs, MI: Pointer, 1987), 99.

develops the character of Christ and becomes like Jesus (see Rom 8:29).¹ Ellen White is right: “You need ever to cultivate spirituality, because it is not natural for you to be heavenly minded. The great work is before us of leading the people . . . up higher and higher, to spirituality, piety, and earnest work for God.”²

The truth is, “church growth is faithfulness to God”³ and you can make the model for master planning effective only with faithful people. You cannot work with unspiritual people who oppose you. Without faithfulness, the spiritual momentum that leads to church growth will have very little effect.

3. *Spiritual momentum.* Scripture clearly indicates that God’s desire for every member is to develop spiritual maturity “until we all reach unity in the faith and in the knowledge of the Son of God and become mature. . . . Speaking the truth in love, we will in all things grow up into him who is the Head, that is, Christ” (Eph 4:13-15, NIV). Paul in Galatians also portrays spiritual maturity: “the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control” (Gal 5:22, 23, NIV). This spiritual maturity (momentum) can be created only by the Creator Jesus Christ (“apart from me you can do nothing,” John 15:5) and “church growth itself should never become the motivation for our activities. Not church development [as the strategy], but worship of God is the goal,”⁴ which leads us to glorify Him. Thus, the Bible says that

¹Warren, 331.

²White, *Testimonies*, 5:520.

³McGavran, *Understanding Church Growth*, 6.

⁴Schwarz, 106.

after “you shall receive power [maturity], . . . you shall be witnesses” (Acts 1:8). This was the experience of the first apostolic church (Acts 2:1-4, 12-47), and it is a task of the church throughout history (Matt 28:19-20). Spiritual momentum is nothing but a spiritual maturity created by God as “the fruits of the Spirit” that produce desire for mission (Zech 4:6).

4. *Mission-Go*. Finally, biblical spirituality is a combination of prayer, living, and action. Spiritually “mature Christians do more than study the Christian life—they experience it.”¹ Only spiritually mature Christians, who have Christ in their hearts and are born again, will have the desire to go and pursue the mission. Depending on the spiritual varieties² as a process of maturity in Christ, we are ready to say, with the prophet Isaiah, “Here am I. Send me!” So, to develop spiritual momentum and a desire for God means first to develop church spirituality, not church growth; as Warren says, “the issue is church health, not church growth.” In that context, I believe that developing a spiritual drive among our members has to be our first task and our starting point.

The following thoughts suggest examples of what the church really wants to implant as new spiritual desire for God in our church. Not all recommendations may be relevant for you. *In your opinion*: Which of these aspirations can be your own?

- ☐ 1. All-night prayer. When?
- ☐ 2. Invite a motivating guest speaker. Whom?
- ☐ 3. Bible study. With whom?

¹Warren, 341.

²In my understanding, these can be in the sense of personal devotions through study of the Bible and the Spirit of Prophecy, prayer, Sabbath School lessons, songs, devotional books, experience which leads toward relationships with God and people.

- ☐ 4. Visit a large, inspiring Christian event. Which one?
- ☐ 5. Study Spirit of Prophecy literature. Which one?
- ☐ 6. Prepare a sermon series focused on developing a yearning for God. When?
- ☐ 7. Study devotional literature. What material?
- ☐ 8. Study the life of a model church. Apostolic or which one?
- ☐ 9. Visit an inspiring church service outside your own congregation. Which?
- ☐ 10. Multi-week training course in prayer. Which one?¹

Other: _____

Finally, in implementing this first phase, if “someone suggests an activity or an event or a new program you should simply ask, ‘Will this fulfill one of our purposes?’ If it does, do it. If it doesn’t, don’t.”² This is one of the ways by which we can catch God’s vision.

The second very important phase is to survey church and community needs in developing a master-planning model for church growth.

Model Phase II: Survey—Church and Community Needs

This second phase focuses on the institutional and contextual study of the church and the surrounding community. The study of the church is done through a survey of the church and leads to a church profile. The study of the community is less straightforward and involves relevant methods, people, and needs and leads to a community profile.

Developing a Membership Survey

Leaders and pastors need to ask questions before developing a membership survey. What is our church like? Who are the people in our church? What are their

¹Adapted from Schwarz and Schalk, 27.

²Warren, 88.

needs? What is the history of the church? What are our present commitments? The answers to such questions are very significant.

If a person has ever planted corn, grown vegetables, had a small garden or built a house, then he knows that the “first” thing to do, as Jesus says, is to “sit down and estimate the cost” (Luke 14:28-29). Gathering information through the survey about what needs to be done and when is the first action. I suggest following the same process when preparing to lead a church to growth using the master-planning model: Start with an accurate assessment of the health of church.

A pastor should first help the church to develop a church-profile survey to “determine church minimum factor” and the “church’s strengths and weaknesses.” It is clear that any church has its own “minimum factor.” The fact that a church has a minimum factor does not necessarily mean that it is “sick” at all. It shows that the seven other areas are better, and that focusing on the “minimum factor” will bring special attention in future efforts toward growth in that church. The point is that any research always carries first diagnosis, then therapy. Diagnosis is not everything, but without it there is no accurate therapy. So, helping the church to develop a membership survey to determine its minimum factor and to identify the church’s strengths and weaknesses is a great benefit.

How can one proceed with that practical part of the survey in order to develop a church profile? The best way is to follow some natural steps. First, it is very important that the church and the pastor are interested in developing a testing procedure of master-planning for church growth. There are thirty green sheets, questionnaires for lay people

in the church, and one yellow sheet, a questionnaire for the senior pastor, which must be filled out.

1. Green questionnaire: All lay volunteer workers who have filled out questionnaires should be actively involved in the life of the church through small groups, prayer meeting, ministry, or mission. A reasonable time period for completing the questionnaires is thirty to forty-five minutes. After all questionnaires are complete, they should be immediately collected and returned to the person conducting the questionnaires. Coworkers who are filling out the questionnaires have to be informed about the reason, purpose, and process of this action through the booklet *The ABC's of Natural Church Development*. The major task is to describe actual behavior of the church.

2. Evaluation: You can complete the evaluation process through the organization from whom you received the questionnaires, or by using the church-profile software CORE (a program that calculates your church profile), or attending a NCD Basic Training seminar. It is very important to know that a score above 65 indicates above-average quality, and a score below 35 indicates some problems. What is measured is the degree to which a church uses all six biotic principles through practice.

3. Action: To see how your church and current minimum factor have developed over time, I suggest that another church profile be conducted in twelve months. This way the church can identify the new minimum factor (see phases 6 and 7).

4. *Your Opinion:* _____

* When will we do a church profile?

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3. Action: To see how your church and current minimum factor have developed over time, I suggest that another church profile be conducted in twelve months. This way the church can identify the new minimum factor (see phases 6 and 7).

4. *Your Opinion:* _____

* When will we do a church profile?

* What and how will we deal with the resistance?

* How do we inform church members about the survey?

☐ Seminar or Business meeting

☐ The booklet *The ABC's of Natural Church Development*

☐ Other: _____¹

Developing a Community Survey

In looking at the justification of the study (chapter 1), and in studying Serbia in the context of church growth (chapter 5), I find that understanding the new situation in Serbia forces me to ask how we can minister practically in the community and lead the church to grow in the new local contextual situation following the civil war (1991, and after the postwar air-strike bombing, 1998). We have to acknowledge that bringing peace, healing, stability, and prosperity to the local community is the great external task of the church—the church is a community to minister to the community. The people in the community have all kind of problems and needs. They are concerned about health, food, jobs, values, families, or their own desires. Therefore, the church should ask, “What needs do we feel deeply burdened by and uniquely qualified to meet?”² In other words, how can we understand these needs in our community, identify them, and meet them?

We must first know and understand the world around the church before acting strategically to minister or win the community for Christ. Many leaders and churches have hidden their heads in the sand—the ostrich status—rather than knowing what is going on outside (in this technological twenty-first century). Malphurs says, “If our

¹ For more information on how to develop your church profile, please see Schwarz and Schalk, 9-22, and 229-234.

²Biehl, 27.

churches want to relate to and reach our culture [community], they must spend time exegeting the culture as well as the Bible.”¹ In other words, reaching the community means learning more about the community. Scripture points out that the wise “understood the times and knew what Israel should do” (1 Chr 12:32); Prov 18:13 (LB) says, “What a shame—yes, how stupid!—to decide before knowing the facts!” These biblical thoughts consist of two parts: knowing the facts by understanding the times and knowing what the church should do.

The first, knowing the facts by understanding the times, has two parts: the general environment² and the church setting.

The general environment. According to Malphurs,³ the general environment involves the whole world, a knowledge of the facts on three levels: international, national, and local (social, technological, economic, political, and philosophical). The church should discover not only what is taking place now, but also what is likely to happen in the future. A good example is the case of Rick Warren. He was a pastor who grew a church to over 10,000 in worship attendance in just fifteen years from one family. He has much to say about conducting community surveys (see chapter 4). He found that “the fastest-growing area in the fastest-growing county in the United States during the decade of the 1970s”⁴ was Saddleback Valley, southern California. In order to understand the mind-set

¹Malphurs, 116.

²Ibid., 118-123.

³Ibid.

⁴Warren, 34.

of people in Saddleback Valley, he spent the first twelve weeks going door-to-door talking to people. After this examination, Warren concluded that what these people needed most was a relationship with Christ, as well as the knowledge that they were cared for and loved.¹ Warren used that knowledge and God through him made the impossible, possible.

The *church setting* involves (1) “knowing the facts” in the church world from the international church’s level to the community church’s level, and (2) knowing what the church should do includes three things: functional structures, gift-oriented ministry, and leadership in the church for action.

Functional structures include the whole church and pastor in gathering general information about the environment. For example, the church should collect demographic data available from the Census Bureau. There we can find general information on the population in the given area: age distribution, economic status, sex distribution, education, religion, ethnic groups, the history of the community, etc. The church staff should constantly review newspapers, journals, and books, and meet monthly/quarterly to review and present findings. According to Dudley,² in order to collect information, the church should move from personal concerns toward spiritual issues; it involves becoming listeners in the community. The church should begin with common concerns like finances, jobs, and health, and then move to such areas as stress, marriage, and children.

¹Ibid., 40.

²Roger L. Dudley and Des Cummings, *Adventures in Church Growth* (Washington, DC: Review and Herald, 1983), 80-81.

Nobody else can do this important part of collecting information better than the congregation.

Gift-oriented ministry. The rule for leaders is to help members not only to discover but to use their personal gifts in different ways in the community. No one church is alike—each has unique gifts and talents. Therefore, each church ought to use all of its gifts to reach all kinds of people. Our Lord Jesus Christ’s ministry to all people is our best example of church ministry in the communities: “And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. But when He saw multitudes, He was moved with compassion on them” (Matt 9:35-38). He served all human needs. Ellen G. White provides a good description of Jesus’ ministry: “Christ’s method alone will give true success in reaching the people. The Savior mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, ‘Follow Me.’”¹ In using spiritual gifts to reach the community, the New Testament church grew primarily through relationships. In reaching out to your community, consider whom your church is trying to reach first for Christ. What do your findings say? Using their gifts, Paul targeted his ministry to Gentiles, and Peter targeted his ministry to Jews (Gal 2:7). Your church can target the community in four ways: geographically (Acts 1:8), demographically (target community by age, marital status, income, education, and occupation), culturally (try to

¹Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press, 1905), 143.

understand the lifestyle and mind-set of people who live in your area—values, interests, hurts, fears), and spiritually (discover what people in your target area know about God and the Bible). Think again about the sociocultural truth of your people in Serbia (very religious people, hospitable, loyal and patriotic, family-oriented; see chapter 5) and use personal gifts in your community. Your church can determine which are the most receptive groups of people¹ (see Appendix O), and what the most urgent need is in the community (see Appendix K). In order to reach a new target in your community with specific gifts of your church, consider starting a new church by adding another worship service with a different worship style. Warren emphasizes the significance of the pastors² and their gifts in targeting community visitors (it may be his or her influence which will determine whether community members will return to the church). Develop your strategy where the fish are biting in the community and use more than one hook.³

Leadership in the church for action: Church leaders need to collect information from the community (on all three levels) in various ways so as to make a decision about effective ministry and future direction for the church. I recommend that church leaders place the findings on paper in two columns: entitle the left side “Understanding Our

¹Ibid., 183. According to Warren, there are ten most receptive groups of people: (1) Second-time visitors to the church. (2) Close friends and relatives of new converts. (3) People going through divorce. (4) Those who feel their need for a recovery program (alcohol, drugs, sexual, and so forth). (5) First-time parents. (6) The terminally ill and their families. (7) Couples with serious marital problems. (8) Parents with problem children. (9) These recently unemployed or with major financial problems. (10) New residents in the community. See Dayton and Fraser, 113-119 (Søgaard’s strategy model).

²Warren, 155-185.

³Ibid., 155-185.

Times” and the right side ”What We Must Do”¹ (see Appendix P). I recommend that leaders identify the basic trends over a period of three to five years, and then upgrade the research. It is for all of these reasons that I place the community survey before the goals in the master planning.

Your Opinion: Many needs can be met today in the Serbian community “with the transforming messages of Christ by using contemporary and relevant methods without compromising the truth of the Gospel.”² Always ask yourself, “If Jesus were alive today as a person, what would make Him cry (over Jerusalem) if He lived in my community?” Such contemplations ought to make you a compassionate, healing person who weeps for people’s needs as Jesus did.

Model Phase III: The Strategic Goals

This third phase deals with two action steps: setting quality goals and recognizing difficulties. The purpose is to set quality goals that will promise to increase the quality in the church by recognizing difficulties.

Setting Quality Goals

In setting quality goals a leader should first consider several questions: Where do we want to be? What is our goal? What do we want to accomplish in the next year, and in the next three to five years? In other words, where is our ministry and mission going? In answering these questions, we have to look back to our foundations of MPM: vision

¹I found this idea in Malphurs, 130-131, which is originally Rick Warren’s idea.

²Warren, 12.

statement, spiritual momentum, and mission statement. Our goals follow naturally from these. Setting quality goals takes time. They can be divided into three phases: general goals, short-term goals, and long-term goals.

General Goals: These strategic goals should most closely consider where we want to be. Table 15 shows that in setting strategic goals, the plan is a vision of church growth for healthy churches. That goal can be reached through human effort and divine power when we make the Great Commission the heart of church growth. And it is completed only when disciples are made. So, the more we become mature Christ-like disciples, the more we will have healthy and multiplied churches. That is why, in the strategic goals,

TABLE 15
STRATEGIC GOALS

S T R A T E G I C G O A L S				
GENERAL	SHORT-TERM		LONG-TERM	
Great Commission	Inreach	Outreach	Inreach	Outreach
Healthy Church	In the Church	In the Community	In the Church	In the Community
Christ-like Disciples	1. <i>Bible:</i> Great Commission 2. <i>Rick Warren:</i> The Life Development Process (1 & 2) 3. <i>C. Schwarz:</i> Eight Quality Characteristics/ Ten action steps <i>Your Opinion:</i>	1. <i>Bible:</i> Great Commission 2. <i>Rick Warren:</i> The Life Development Process (3&4) 3. <i>Rade M.:</i> Community Survey: MPM, II/4 <i>Your Opinion:</i>	1. <i>Bible:</i> Great Commission 2. <i>Rick Warren:</i> The Life Development Process (1 & 2) 3. <i>C. Schwarz:</i> Eight Quality Characteristics/ Ten action steps <i>Your Opinion:</i>	1. <i>Bible:</i> Great Commission 2. <i>Rick Warren:</i> The Life Development Process (3& 4) 3. <i>Rade M.:</i> Community Survey: MPM, II/4 <i>Your Opinion:</i>

I intend a healthy church.

Short-term and Long-term Goals: Table 15 displays both short-and long-term goals (natural steps that people move through), which may be both inreach and outreach. They follow naturally from the Great Commission. They may be different but all have common ground in Christ and His Commission. Strategic goals are suggested for the short and long term both in the church and in the community.

According to Warren,¹ there are four levels of strategic goals of the church as the circle of “The Life Development Process.” The first level represents our commitment to know Christ. The second level illustrates growing in Christ as spiritual growth. The third level symbolizes serving Christ through our gifts in ministry. The fourth level portrays our commitment to the mission of sharing Christ. These goals could be short- and long-term goals, both in the church and in the community. The main goal of your church is to lead people through these characteristics to maturity in Christ (in the church) and to ministry and mission (in the community).

According to Schwarz, there are eight essential quality characteristics in setting quality goals. Schwarz describes qualitative goals as precise, time-bound, verifiable, measurable goals which relate to the continual increase of quality in a church in the eight areas of church life.² Thus, the goal is to create healthy churches through natural church development.

For example, if your church survey shows that your minimum factor is ministry,

¹Ibid., 129-130. 144.

²Schwarz, *Natural Church Development*, 110-111.

evangelism, or leadership, then you need to formulate precise goals for the particular minimum factor that needs to be improved. Each situation is unique; but when the leadership team looks at the results of the survey of the church, it should find at least three to five practical steps that can be taken to improve the minimum factor. These practical steps reflect the qualitative goals for a given minimum factor. The leadership team is typically composed of dedicated and spiritual members (three, seven, twelve, or more) in the church known to be useful ministers. Each person has to be mobilized in one to three of the eight quality characteristics in order to act as part of the team that will learn how to increase the essential qualities for growing a healthy church.

Table 16 shows some of Schwarz's suggestive examples of qualitative goals for each of the eight quality characteristics. These examples are only illustrations, not standard goals for churches in Serbia. Each church in each conference must set its own strategic goals under the given circumstances that will promise the highest possible progress in church development. In other words, "You should formulate concrete goals of what you expect to see as a result in areas we can influence. They should be specific, not general."¹

These examples are chosen randomly for each of the eight areas of ministry. They are not model, qualitative goals for all churches, but only illustrations. Let us look carefully at table 16 with Schwarz's illustration of examples of some specific qualitative goals.

Your Opinion: On your worksheet, list about five to seven goals for quality

¹Schwarz and Schalk, 29.

TABLE 16

ILLUSTRATION OF EXAMPLES OF QUALITATIVE GOALS

<i>AREA OF MINISTRY</i>	Examples of Qualitative Goals
Leadership	“By the end of the year, our pastor will be released from 20 percent of his regular responsibilities in order to dedicate this time to the training of lay workers.”
Ministry	“At the end of nine months 80 percent of those attending worship service will have discovered their spiritual gifts and 50 percent will be active in a ministry corresponding to their gifts.”
Spirituality	“By February 1 we will have decided which of the three lay workers under consideration will assume coordination of the prayer ministry.”
Structures	“By the end of December this year, we will have determined a point person for each of the nine areas of ministry our church has established.”
Worship service	“From the beginning of the next year, we will have a worship service each quarter which is specifically designed to reach non-Christians.”
Small groups	“Within the next six months, we will divide our home Bible study with the co-leader assuming the leadership of the new group.”
Evangelism	“By the end of April the church leadership will have identified which 10 percent of the Christians God has blessed with the gift of evangelism and will have had a personal conversation with each one regarding this gift.”
Relationship	“After having studied the ‘Learning to Love Process’ for three months, each home Bible study participant will agree with the statement: ‘I am enjoying being a part of this fellowship more than in the past.’”

Source: From Schwarz, Christian A., *Natural Church Development*. Carol Stream, IL: ChurchSmart Resources, 1996 (11).

improvement in your minimum factor. Discuss the results with other leaders in the local church.

Goal 1: _____

Date: _____

Result: _____

Recognizing Barriers

In setting quality goals for master planning for church growth, one must know that nothing can be accomplished without barriers. Problems will always be an integral part of our plans and actions that lead to growth until Christ returns. The pastor and team leaders cannot concentrate on qualitative goals without first solving some major barriers. Neither can they concentrate at once on solving them. In coming to a new district and beginning master planning for church growth, a pastor needs to focus on some questions: What are the barriers? What are the two or three main problems in the church that may prevent church growth? How do we have to overcome barriers in order to reach our goals? In other words, how can we solve main barrier(s), prior to growth in each of the eight quality areas? In that context, there are two types of barriers: the main ones before growth and natural ones during the increase in quality (see figure 17).

1. *The main barriers before growth.* The main barriers are the real part of most churches. A church is not able to move toward growth without solving the main problems. The pastor and leaders are the first to recognize and face them. According to Biehl's prediction, leadership will probably face three common roadblocks: the lack of

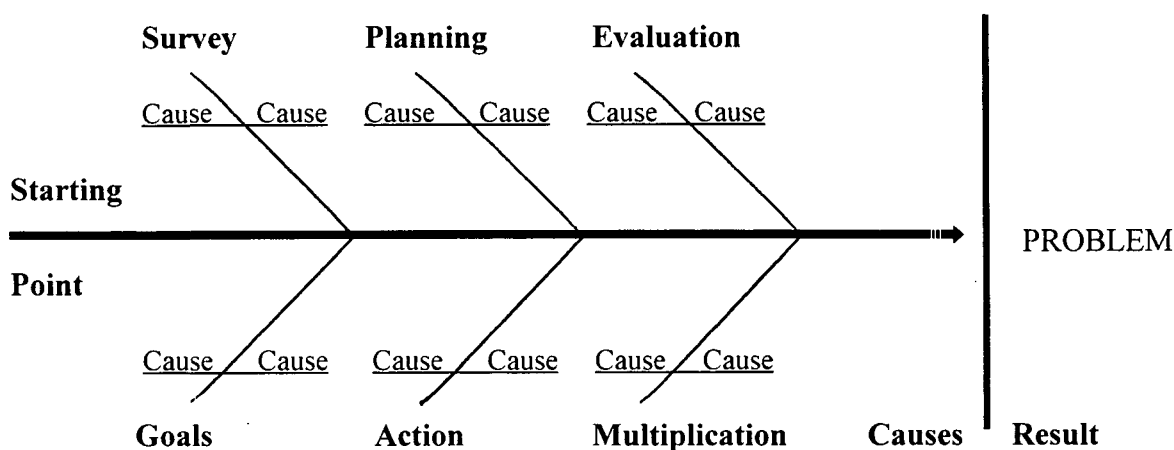


Figure 17. Generic Cause and Result Diagram. Adapted from Charles T. Horngren, Gary L. Sundem, and William O. Stratton, *Introduction to Management Accounting* (Upper Saddle River, NJ: Prentice-Hall, 1999).

money, the lack of available leaders, and the lack of facilities.¹ These roadblocks are not as serious as a lack faithfulness (to Christ) to the fundamental doctrines among the leadership and membership. Whatever the problems are, there is still the question of what pastor and church leaders can do when dealing with the main problems in the church. There are at least two elements.

First things first: prayer (2 Chr 7:14). Prayer is the first and the best solution. Our God is always bigger than any problem (Matt 11:28). He wants to help us and give us wisdom and power through difficulties. Only “with God all things are possible” (Matt 19:26). Never neglect prayer.

Malphurs’ six parts. According to Malphurs,² there are six parts for dealing with

¹Ibid.

²Malphurs, 192-199.

the main crisis: select a planning team, identify potential contingencies, determine the steps for handling each contingency, communicate the plan to all who are affected by it, operate with integrity, and look for opportunities to minister. These steps may be painful as a process, but they are very important in dealing with major problems. Figure 17 shows seven phases of the master-planning model. The purpose is to provide the church and its leadership with a good strategic planning process for decision making and problem solving. A good strategic model helps the ministry discover its strengths as well as its weaknesses, in order to be a healthy church.

2. *Natural barriers during the quality increase.* Once the team leaders and the pastor solve one of the main barriers, they may start with quality growth. According to Schwarz and Schalk,¹ obstacles are naturally present in all eight quality characteristics and ought to be constantly solved through to the achievement of our goals. It is very important to identify what causes the problems and resist them on time, which will have a vital effect on success. Setting quality goals will always involve obstacles. As a leader, the pastor cannot focus on solving all problems at once. After the profile is done and the main barriers removed, the pastor and leadership team can begin with improving minimum factors, one by one. Dealing with this type of resistance is different from dealing with the main problems. This process of increasing the quality of church life in the eight areas is more natural, joyful, and encouraging.

What is your opinion? _____

Have your worksheet: How to Deal with Barriers

¹Schwarz and Schalk, 30-33.

Describe the goal that should be reached: _____

Barrier 1: _____

Kind of barriers which stand in the way of reaching the goal:

- | | |
|--|---|
| <input type="checkbox"/> Lack of information | <input type="checkbox"/> Relational problem |
| <input type="checkbox"/> Lack of money | <input type="checkbox"/> Other |

Possible steps to overcome the resistance: _____

Finally, in dealing with obstacles in both elements, the main barriers before growth and natural barriers during the quality increase, remember, only “apart from me [Jesus] you can do nothing” (Matt 15:5). Never neglect prayer. The more effort we invest in spiritual momentum and in understanding and applying the biotic principle¹ of energy transformation usefully, the sooner our church will solve barriers and become healthy.

Model Phase IV: Planning and Organizing

In many ways, this fourth model phase is the pith of the dissertation. It is also the turning point of the MPM. Yet church growth strategy is “the art of thinking about and planning for fulfilling the Great Commission.”² Approaching and planning strategies for church growth to fulfill that task is one attempt to face this key issue in a biblical and natural way. The following three important steps of this phase addresses it: the consideration of strategic planning, biblical strategic-planning model, and strategic-planning process.

¹Schwarz, 70-71. A surfer is a good illustration of the principle of energy transformation. Instead of wasting energy fighting the waves (“boxer mentality”), he utilizes the power of the waves through skillful steering.

²Wagner, *Strategies for Church Growth*, 16.

The Consideration of Strategic Planning

Strategic planning for people is an extremely difficult process involving at least two important basic considerations.

Definition of strategic planning. Strategy is a “process that determines how your ministry will accomplish its mission,”¹ or by solving problems to reach one’s goal. On the other hand, “planning is setting a desirable objective, imagining many of the different ways of reaching that objective [mission], and then laying out step-by-step programs for reaching that objective.”² In short, strategic planning is nothing but a process of thinking and acting.³ It is a process by which leaders and their churches do not do something one time, but rather must constantly think strategically about the church life and its ministry⁴ to fulfill God’s commission. In that context, we can reduce Rade’s master-planning model (RMPM) of seven phases into four basic action steps (think, plan, act, and evaluate), as shown in the Condensed Planning Cycle (see figure 18).

The processes of “thinking, planning, acting, and evaluating can never be separated from one another. They all go on at the same time,”⁵ and they will never end. Yet these four basic steps are useful to expand, as I did, into seven phases, or the fifteen action steps as the process of the master-planning model. On the other hand, organizing deals more

¹Malphurs, 156.

²Dayton and Fraser, 19.

³Malphurs, 11.

⁴Ibid.

⁵Dayton and Fraser, 307.

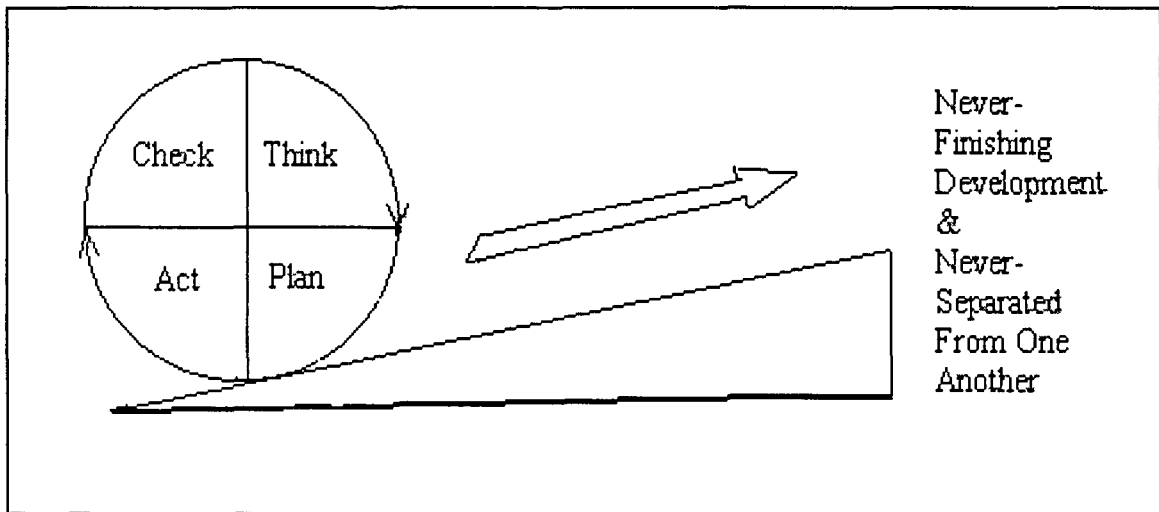


Figure 18. Condensed Planning Cycle. Adapted from Horngren, Charles T., Gary L. Sundem, and William O. Stratton. *Introduction to Management Accounting*. Upper Saddle River, NJ: Prentice-Hall, 1999.

with relationships between people and with arranging the work that will bring health and the desired result.¹

Importance of strategic planning. Every church has a strategy, either good or bad. But not every church has a clear mission. Some mix strategy with the mission. Prayer and Bible study, for example, are very important, but they are not the mission of the church; they are part of the strategy. However, it is clear that every strategy requires a mission. Our mission is rooted in the Scriptures—God’s Commission given in Matt 28:19-20. The aim of every good strategic-planning process is to achieve its mission. It is why the church exists. Any other task, such as social work or counseling, is pleasing to God, but it can never be substituted for the Great Commission. According to Malphurs, many churches in North America have become “niche churches” and missed the Great Commission as a

¹Ibid., 19.

whole. Our appeal to the church is to come back to what Christ has commanded: the Great Commission—make disciples!¹ That is why the strategy is so important.

When the core of planning strategies for evangelism and mission is God's Commission, then the basic strategic questions are these: How will ministry accomplish its mission? How will the church make Christ-like disciples? The answers are that a biblical master-planning model and natural strategic-planning process will provide guidance for the implementation of church growth.

Biblical Strategic-Planning Model

The purpose of this biblical strategic/master-planning model is to provide the church and its leadership with a mission as the foundation for the natural strategic-planning process and implementation. God's mission is very clear in Scripture. For example, in the Old Testament, Moses responded to God's mission to lead Israel out of Egypt and was strategically advised by Jethro (Exod 18). In the New Testament Christ gave the church the mission G3C (God's, Gospel, or Great Commission) in Matt 28:19-20. The book of Acts shows how the Holy Spirit used the church strategically to implement this mission (Acts 13). The biblical commission must be the foundation of all strategic planning for church growth. Without this mission, no strategic planning should exist. It is not a new commission, but the old and unchangeable Gospel Commission of our Lord Jesus Christ. It is "the core of planning strategy for evangelism and mission."²

¹Malphurs, 157.

²Wagner, *Strategies for Church Growth*, 49.

TABLE 17

THE GOSPEL COMMISSION MODEL

I	VISION	BIBLICAL MASTER-PLANNING MODEL	
II	MISSION	GOSPEL COMMISSION: MATTHEW 28:19-20	
		<i>MODEL ORIGINAL: CHURCH GROWTH</i>	
III	GOALS	MAKING DISCIPLES: M6	
		1	MAKING DISCIPLES MAJESTIC CHRIST
		2	GROWING DISCIPLES MATURITY IN CHRIST
		3	SERVING DISCIPLES MINISTRY TO CHRIST
		4	SHARING DISCIPLES MISSION TO CHRIST
		5	REPRODUCING DISCIPLES MULTIPLY WITH CHRIST
		6	CHRIST-LIKE DISCIPLES MATURE IN CHRIST
		<i>STRATEGY: PROCESS OF MOVING PEOPLE TO CHRIST-LIKENESS (FROM NUMBER 1- 6)</i>	
IV	PLANNING & ACTING	1	MAKING DISCIPLES—MAJESTIC CHRIST
		Strategy 1: Knowing Christ Your Strategy 2:	
		2	GROWING DISCIPLES—MATURITY IN CHRIST
		Strategy 1: Growing in Christ Your Strategy 2:	
		3	SERVING DISCIPLES—MINISTRY TO CHRIST
		Strategy 1: Serving Christ Your Strategy 2:	
		4	SHARING DISCIPLES—MISSION TO CHRIST
		Strategy 1: Sharing Christ Your Strategy 2:	
		5	REPRODUCING DISCIPLES—MULTIPLY WITH CHRIST
		Strategy 1: Reproducing with Christ Your Strategy 2:	
		6	CHRIST-LIKE DISCIPLES—MATURE IN CHRIST
		Strategy 1: Mature in Christ Your Strategy 2:	
V	HARVEST	HEALTHY CHURCH: MULTIPLICATION OF DISCIPLES & CHURCH PLANTING	

There are five steps of strategic planning for church growth in Jesus' Gospel Commission: strategic vision, strategic mission, strategic goals, strategic planning and action, and the harvest. If any of these M6 (making disciples) are missing, the church is not able to grow, is not healthy, and will not make disciples. They are all part of each other, and all are on the yearly/lifelong cycle. The leaders and the church can always change the strategy (the method) to fulfill the Gospel Commission, but we should never try to change the message. The goal of the Gospel Commission is not the verb (to go, to teach, or to baptize), but the imperative: to make disciples (see chapter 3)!

This biblical model is a foundation for any strategic/master-planning model, and it is also a core for the next step of the process of strategic planning.

Your Opinion: _____

The model is shown in table 17: The Gospel Commission Model.

Strategic-Planning Process

According to Tom Peters, "there is no good strategic plan. But there is a good strategic planning process."¹ Therefore, the purpose of a strategic-planning process is to address the church and its leadership with the *mission* as the foundation of a good strategic-planning process that will shape, through action and implementation, the life of the church for the long term. There are five action stages in this strategic-planning process for church growth. I call them 5W because they answer the five basic questions of church growth: What steps do we need to take to reach our goal? Why are

¹Tom Peters, *Thriving on Chaos* (New York: Harper and Row, 1987), 615.

methods important? Who will do what? When do we need to do what? Where are the resources? In addition, the strategic question—How will we get there?—is the imperative.

Every farmer knows the importance of these general questions in order to increase a harvest. Through this natural process we can learn more from nature. Learning from nature means learning from God's creation and His law. And that means learning from God the Creator (Matt 6:28). Through that natural strategic-planning process, we can learn how God wants His church in Serbia to be a healthy and multiplying church.

First Stage: What specific steps do we need to take to reach our goals?

Before applying the following practical steps for the various goals (see Phase III/5), there is a step that must be taken. These steps will depend clearly on your vision (see Phase I/1), and on your survey (see Phase II/3-4), of what you want to achieve. This pre-step will define which practical steps you should take. So, what is your goal?

- ☐ 1. Grow healthy churches
- ☐ 2. Increase worship attendance
- ☐ 3. Overcome barriers to church growth
- ☐ 4. Develop spiritual momentum
- ☐ 5. Organize small groups
- ☐ 6. Develop leadership training program
- ☐ 7. Guide non-growing churches toward growth
- ☐ 8. Plant a daughter church
- ☐ 9. Start a new church

Your goals may be absolutely different, and thus you may need different approaches. Whatever your goals, they ought to be your own—not the model goals that you can find in a textbook.

Your opinion: What is your goal?

The following ten action steps are those which must be taken to reach each strategic goal:¹

☐ 1. *Build Spiritual Momentum*

This first action step is concerned with motivating believers to develop spiritual readiness to accomplish God's purpose (why we exist) for the church. Some examples will help our members to find new spiritual motivation through their lives for this goal (see table 14).

Your Opinion: _____

☐ 2. *Determine Your Minimum Factors*

Concerning the importance of determining the minimum factors in the church by developing a membership survey, see MPM, Phase II/3.

Your Opinion: When was the church profile done? Which factor emerged as the minimum factor? Other _____

☐ 3. *Set Qualitative Goals*

The goal of strategic planning is to increase the quality of church life in these eight areas. In Model Phase III: The Strategic Goals (page 157), you can find some specific goals, examples of the key areas of church life of what you require to see as a result.

Your Opinion: List on your worksheet three to six qualitative goals for your minimum factor. Think about time, results, and specific areas of essential development.

Worksheet: Qualitative Goals

¹Schwarz, 103-124.

Expected important quality improvement in the minimum factor by reaching the following goals: 1, 2, 3, 4, 5, 6.

Goal 1: _____

Date: _____

Result: _____

☐ 4. *Identify Obstacles*

Once you develop qualitative goals, you will experience barriers. They are typically rooted in false paradigms, dynamic or static pole.¹ For more details, see the MPM (Phase III/6: recognizing difficulties).

Your Opinion: What are the possible barriers for reaching the goal? They can be very different.

Worksheet: How to Deal with Resistance

Describe the goal that should be reached: _____

Barrier 1: _____

Kind of barriers:

☐ Lack of information

☐ Relational problem

☐ Lack of money

☐ Other

Possible steps to overcome the resistance: _____

☐ 5. *Apply Biotic Principles*

Applying biotic principles to the minimum factors will affect all the quality characteristics. Whatever the minimum factor may be (e.g., ministry, structures, or evangelism), the question involves how we can increase the quality in the eight areas by applying biotic tools. To succeed, one must practice more to “think biotically”² and

¹Ibid., 113.

²Ibid., 80.

synthesize one's thinking. So learning to think biotically is actually learning "from the laws inherent in God's creation."¹ In other words, that is the way of learning to do God's work in His way and "by my [His] Spirit" (Zech 4:6).

Applying biotic principles leads us also to another insight: Church growth is not exclusively a matter of evangelism. Evangelism is very important, but it is not all that you have to plan for. As pastors in Serbia, we all worked in our own way, using primarily Bible classes and evangelistic meetings. Though that is good, it is important to understand that evangelism is just one significant factor along with the other seven quality characteristics. When Haydn performed on the piano the well-known oratorio "Messiah," he did it by playing on all eight keys of the scale. He could not play on one or even seven keys; he made use of all of them. When we are planning for church growth we must take into consideration the development of all eight quality characteristics—not only one. Healthy church is this: It has "developed all eight quality characteristics in such a way that they have become the foundation for effectively fulfilling God's purpose for that church."² This principle can be used for most decision making in church life. Master planning for growth should strengthen "the harmonious interplay of all eight quality characteristics"³ so they can contribute synergy as the church grows and develops. This insight is an indispensable key to church health and growth.

¹Ibid., 61.

²Erich Baumgartner, "Empowering Leadership," *Seeds '99: A Church Planting Conference*, Andrews University, Berrien Springs, MI, June 8-10, 1999.

³Schwarz, 39.

Too often we blame our lack of success in church growth *only* on the spiritual factor. But Schwarz's research indicates that allocating blame to our spirituality is often not helpful. This research shows that growth is neither dependent on a certain style of spirituality, nor is this quality characteristic to be seen in isolation from the other seven.

Your Opinion: When and with whom do you plan to carry out the program portrayed above?

☐ 6. *Exercise Your Strengths*

The principle of this action step is to find out, on the basis of the survey you made, "your strengths, develop them, enjoy them, use them . . . in order to make progress in the area of your minimum factor."¹ In other words, whatever your "maximum factors" (strengths), whether "spirituality" or "evangelism" or anything else, you have to start with strengths and use the maximum factor to work on the church weakness and improve the minimum factor. This is a powerful principle.

Your Opinion: What do you consider the strength of the church?

- ☐ The maximum factor according to the church survey
- ☐ Contextual factors (environmental factors)
- ☐ Use of spiritual gifts for the minimum factor
- ☐ What else do you see as the strength for the minimum factor?

☐ 7. *Utilize Biotic Tools*

The purpose of this seventh action step for the strategic-planning process is to develop and use biotic tools/principles² for each of the eight quality characteristics.³ It is

¹Ibid., 116.

²Ibid., 61-80.

³Ibid., 15-46.

learning to think more “biotically” and applying these biotic principles to function better in the Serbian context.

According to Schwarz, there are six biotic principles,¹ the first of which is *interdependence*. The importance of this biotic principle involves how single parts are united into a whole system. The principle is vital for any model of church development. God’s church is a complex organism with many parts that are mutually related in harmony with His plan. The principle of “gift-oriented ministry,” for example, has a vital influence on the other quality areas of ministry (spirituality, relationship, or leadership). If we help the people of the SDA Church in Yugoslavia to discover their spiritual gifts but fail to help them find suitable areas of ministry and mission, their enthusiasm for the Lord will decrease. So it is very important to recognize interdependent links.

The second biotic principle of *multiplication* can influence mightily the quality of a church and its growth. This principle can be applied to all areas of church ministry. Small groups are one good example of multiplication. Each group has to have its own concrete plans. The purpose of multiplication of “small groups is not a new Christian, but another group.”² Likewise, for the church, the purpose is not a new group, but a new church. The best example of multiplication is the ministry of Jesus Christ. The genius of His strategy was that “He invested Himself primarily in His twelve disciples, who in turn were commissioned to make disciples who would also make disciples. What is the Great

¹Ibid., 61-80. According to Schwarz, there are six biotic principles: interdependence, multiplication, energy transformation, multiusage, symbiosis, and functionality.

²Ibid., 68.

Commission if not a call for ongoing multiplication”¹ of disciples? The purpose of an apple tree is not an apple, but another tree; the purpose of a leader is not a follower, but a new leader-disciple of Christ.

The principle of *energy transformation* indicates how those who profit from the church may contribute to ministry and mission. For example, the purpose of training programs is to invest the energy of leaders in coleaders, to develop new leaders, or to train them by ministering to people. Jesus addressed that model by training His disciples to multiply disciples and to spread the gospel. In that way, “the energy cycle would be closed.”² Thus, the example of new converts is also a good illustration. It is very important to train and include new converts in an evangelistic campaign. As new Christians, they are more “on fire” and in their “first love” for Jesus, and they have more contact with the world and friends than other members do. Use that energy for God’s kingdom.

The fourth biotic principle, *multiusage*, can be seen as a natural cycle. A good illustration is when leaves fall from a tree and by the microorganisms in the soil are turned into humus which provides nutrients to support the further growth of the tree. In applying this biotic principle to the life of a congregation, when new converts accept Christ, they then need to be trained in how to share their faith with their friends and relatives. Thus the receivers of the benefits of the gospel become witnesses for the gospel and the gospel cycle is complete.

¹Ibid., 69.

²Schwarz and Schalk, 157.

The principle of *symbiosis* states that the life of the church depends on a mutually beneficial relationship. Nobody in the church has all of the gifts to express the life of Christ in its totality. The church is one body with many gifts (1 Cor 12:17-21). Therefore, through the gift-oriented approach of diversity in unity, we can better share God's love in the church and in the community. Spiritual gifts are the magnificent strength of each church given by God with the purpose of accomplishing ministry and mission. In other words, "what should 'empowering leaders' do but help Christians release the potential that God has invested in them?"¹ We have to plan first how to help churches to discover their spiritual gifts (short-term), and also to find for them a suitable place for ministry and mission (long-term). Not one of the areas of church development is possible without the spiritual gifts as the greatest strength that God has given to believers. How can you organize a worship service to be more "inspiring," develop small groups, or do anything else unless the members will participate with all kinds of gifts? Seventh-day Adventist people in Serbia have many gifts and love for Jesus, but if they want to function as a healthy church, they have to live in symbiosis as one body with many believers.

Functionality is part of every detail in God's creation. Thus, all living things are identified by the capability to bear fruit. The Bible says, "You will know them by their fruits" (Matt 7:16). So, for natural church development, it is very important to know how high the quality index is for each of the eight quality characteristics. If the quality index is lower than 50%, that something will not function well. In that case, we should ask the

¹Schwarz, 117.

right question: "Is that conclusion in harmony with fundamental church-growth principles?" If ministry does not go well, we have to examine our fruit. We must ask our members whether they can continue with the ministry or if it should be dropped.

Your Opinion: Define spiritual criteria. Evaluate your ministry based on the criteria you defined. Revise or drop nonfunctional ministries. Develop activities on the basis of real needs.¹

Finally, if you learn more from the laws of God's creation and learn how to integrate thinking by applying biotic principles as the "key" to the quality characteristics, you will know better how to grow healthy churches.

❑ 8. *Monitor Effectiveness:* For more details, see MPM Phase VI/11.

❑ 9. *Address Your New Minimum Factors:* See MPM Phase VI/12.

❑ 10. *Multiply Your Church:* See MPM Phase VII.

Second Stage: Why are the methods important?

The question for this stage can also be, What methods will we use? Some tools and methods are very simple but powerful, and some are very complex. But determining which methods are the most effective is always a key factor. Seeking the answer to this question for the natural strategic-planning process involves the biblical theological paradigm. Paul describes that principle as a relationship between divine and human power: "I planted, Apollos watered, but God gives the increase" (1 Cor 3:6). Humans cannot cause growth (that is God's part), but they can pray. This is one of the first and most important methods for natural strategic planning. The Lord Jesus Christ is our best

¹Schwarz and Schalk, 176-186.

example in prayer (Mark 1:35). Scripture is also filled with many other examples (2 Chr 7:14; Ps 55:16-17; Col 4:2).

Your Opinion: What is the most effective method for your church? It can be different. Evangelistic tools and methods are very significant. The following methods for natural strategic planning could assist us in our church growth.

- * Family prayer altar—family needs & Bible studies
- * Weekly public prayer—emphasis on spiritual growth
- * Prayer in small groups—work on the minimum factor (8 quality characteristics)

Third stage: Who will do what?

This working strategy is about developing ministry leadership to reach its goals. It is basically planning and mobilizing for action. How to develop a leadership team and find the right people is always a challenge. One should consider how ministry leadership can be developed and what goals should be accomplished.

1. *Develop Ministry Leadership.* According to Malphurs,¹ in order to develop a ministry team, you have to ask five questions: What position does your strategy call for? What kinds of people will it take to fill these positions? How will you structure your personnel? How will you train your people? What will you do for your people?

To develop ministry and mission strategy for action, one has to understand the significance of developing management and leadership roles for church health. Despite their importance for growth, as two complementary systems of action, they are different (table 32, see Appendix I). “Management is about coping with complexity. Leadership,

¹Malphurs, 164-170.

by contrast, is about coping with change.”¹ The real challenge is using each to balance the other. According to Baumgartner:

Empowering leadership is a key ingredient that helps the church to discover where God is at work and how He wants the church to cooperate with His purpose. Empowering leadership focuses on empowering people for ministry and witnessing and on creating empowering processes and structures that will benefit the total growth of the church.²

Jesus Christ, as the greatest leader, is our best example of empowering leadership.

After He was baptized, He spent forty days in the desert preparing for His mission. Then,

Coleman says:

He concentrated Himself upon those who were to be the beginning of His leadership. Though He did what He could to help the multitudes, He had to devote Himself primarily to a few men, rather than the masses, in order that the masses could at last be saved. This was the genius of His strategy.³

Jesus spent three years of His public ministry developing His leadership team. He taught them not to be leaders, but to be servant leaders, and to make disciples (Matt 28:19-20). After selecting disciples (three, twelve, seventy, and others), He taught and sent them out: “saving the soul is held above gaining the social or the physical or the material world.”⁴

In short, the major characteristics of empowering leadership are (1) “faithful men,

¹John Kotter, “What Leaders Really Do,” in *The Leader’s Companion*, ed. J. Thomas Wren (New York: Free Press, 1995), 114-123.

²Baumgartner, “Empowering Leadership.”

³Robert E. Coleman, *The Master Plan of Evangelism* (Old Tappan, NJ: Fleming H. Revell Company, 1983), 33; see also A. B. Bruce, *The Training of the Twelve*, 3rd ed. (New York and London: Harper and Brothers, 1930).

⁴Wagner, *Church Growth and the Whole Gospel*, 100.

who will be able to teach others” (2 Tim 2:2); (2) making disciples so that the Great Commission can be an ongoing process of multiplication; (3) helping the church to discover God’s purpose: why do I/we exist?;¹ (4) focusing on equipping the right people (laity) to develop their gifts; (5) helping to align God’s people to find the right place and to fulfill the Great Commission; and (6) “the minister should at first seek not so much to convert unbelievers, as to train the church members”;² therefore “every church should be a training school for Christian workers.”³

2. *Accomplish goals.* It is very clear now that to train the leadership team to “develop [work on] all eight quality characteristics in such way that they have become the foundation for effectively fulfilling God’s purpose for that church”⁴ is a major goal of the yearly cycle. Let us look at table 18. Jesus taught His disciples to “make disciples” (Matt 28:19-20), and Ellen White said, “the minister should first seek . . . to train church members.”⁵ So, “empowering leadership focuses on empowering people for ministry and witnessing . . . that will benefit the total growth of the church.”⁶

If the leadership in Yugoslavia (it could be that “everything rises and falls on

¹Warren, 81; Biehl, 33-43.

²Ellen White, *Gospel Workers* (Washington, DC: Review and Herald, 1915), 196.

³White, *Ministry of Healing*, 149.

⁴Baumgartner, “Empowering Leadership.”

⁵White, *Gospel Workers*, 196.

⁶Ibid.

TABLE 18

WHO WILL DO WHAT?

GOALS	WHO WILL DO	WHAT WILL DO
Goal 1:	Senior Pastor	Developing a Vision & Spiritual Momentum
Goal 2:	Senior Pastor, Leadership Team & Laity	Develop a Membership & Community Survey
Goal 3:	Senior Pastor, Leadership Team & Laity	Exercise Your Strength
Goal 4:	Senior Pastor & Leadership Team	Set Qualitative Goals
Goal 5:	Senior Pastor & Leadership Team	Recognize Difficulties
Goal 6:	Senior Pastor & Leadership Team	Apply Biotic Principles (check up)
Goal 7:	Senior Pastor & Leadership Team	Utilize Biotic Tools & Biblical Paradigm/8QC
Goal 8:	Senior Pastor	Do Another Church Profile
Goal 9:	Senior Pastor	Approach Your New Minimum Factor
Goal 10:	Senior Pastor, Leadership Team & Laity	Plant New Church

leadership”)¹ wants to have a healthy church, they should reverse the course of church growth and turn toward the Master-Planning Model, developing all eight quality characteristics that will fulfil God’s purpose for the church. This is the turning-point in Model Phase IV of Strategic Planning and Organizing.

Your Opinion: _____

Fourth stage: When do we need to do what?

Every farmer is very clear about the steps to follow in order to gain a harvest. If the farm is small, then the steps will be fewer and more simple. If the farm is large, the plan is

¹John C. Maxwell, *The 21 Irrefutable Laws of Leadership* (Nashville, TN: Thomas Nelson, 1998).

more complex. Whether the plan is small or big, every farmer knows when and what needs to be done. The same principle applies to strategic planning: When do we need to do what? Table 19 presents an answer.

Table 19 shows when we need to do what in the yearly cycle plan. Some planned activities can be done for one month, as short-term plans (numbers 2, 4, 6, 8, and 9). Other actions take the whole year, as long-term plans (numbers 1, 3, 5, and 10). Only one action lasts for six months as a long-term plan (number 7). This last action is actually the most crucial. The purpose is to learn and apply the six biotic principles in order to increase the quality of church life. This is our part and our action, and God will do His

TABLE 19
YEARLY CYCLE

N	WHEN	TERM	WHAT WE NEED TO DO: MPM
1	<i>May-April: Year</i>	Long-term	Develop a Vision & Spiritual Momentum
2	<i>June-July</i>	Short-term	Develop a Membership & Community Survey
3	<i>May-April: Year</i>	Long-term	Exercise Your Strength
4	<i>August</i>	Short-term	Set Qualitative Goals
5	<i>May-April: Year</i>	Long-term	Recognize Difficulties
6	<i>September</i>	Short-term	Apply Biotic Principles (check up)
7	<i>October-March</i>	Long-term	<i>Utilize Biotic Tools & Biblical Paradigm/8qc</i>
8	<i>April</i>	Short-term	Do Another Church Profile
9	<i>April</i>	Short-term	Approach Your New Minimum Factor
0	<i>May-April: Year</i>	Long-term	Plant New Church

part. Never try to have a church election during this period (number 7: only before or after that), and do not have one every year (every other or more).

Your Opinion: _____

Fifth stage: Where and what are the resources for action?

The first question of this last stage is where and what resources are needed to carry out the plan. Both planning and acting for growth consider who will do the task, how much it will cost, and when it will be done.¹ In other words, basic resources include various things: time, people, facilities, finance, and cooperation.² Each is very influential and we should count them in advance as basic resources for action. If our faith and plans match, we are ready to move ahead. If they do not, we must search for another solution. Usually we start with finance and people. But we cannot raise finances without committed people. They go hand in hand. Sharing good news with people who have never heard about Jesus is the great task of the whole church. Because of the mission, resource issues should not be a big problem. They are people and organizations. Faithful people always give themselves first to Jesus and then raise the money.

Model Phase V: Action and Implementation

Significant questions must be asked before taking any action to implement the growth strategy: How are we doing? How do we keep track of progress (report)? When

¹Dayton and Fraser, 19 and 309.

²Ibid., 297.

and where are we going to start to act? How can we provide ongoing support? This fifth phase of the MPM consists of one action step.

Implementation of the Growth Strategy

To have developed a planning strategy for growth is important, but now taking action to make it happen is significant and often difficult. So, the moment we start thinking about implementing that strategy, we have to begin by constantly measuring everything to line up with the strategic planning. Dayton and Fraser are specific: “The moment we start to act, we have to start evaluating where our actions are not conforming to our plans and make the necessary correction”¹ (evaluation during the action process). A good example is the moment when an aircraft is coming in for landing. The pilot is constantly measuring everything to line up with the runway. If, at the last minute, the plane cannot be lined up with the runway, the pilot aborts the approach and tries again.² It is very significant for the pilot to know the natural order of events, and it is the same kind of knowledge that helps a church leader know the natural order for implementation of the growth strategy. We have to be ready to make corrections and replan when things do not turn out as we planned. Therefore, we can reduce the master-planning model (RMPM) of seven phases and summarize it as four basic processes: think, plan, act, and evaluate (Condensed Planning Cycle, figure 17). Yet, those processes “can never be separated

¹Ibid., 308.

²Ibid.

from one another.”¹ In that context, this action of implementation of the growth strategy deals with eight practical steps.

Formulate strategic planned implementation goals

The purpose of this first practical step is to formulate the necessary strategic planned action goals into the effectively implemented ministry strategy. It responds to the question, What are we going to do? We also have to define when we need to do what. What specific goals must we meet right away? What do we need to implement now to make our vision a reality? To illustrate how to do this, we have to begin first with the Eight Quality Characteristics. We cannot implement the entire strategy at once. Before we start with the implementation process, the Church Profile (3rd action step of the MPM) is already finished. It shows us the minimum factor (weak point factor) on which we should always concentrate. So, if the quality characteristic “need-oriented evangelism” is the minimum factor of your church, then you must ask: What practical steps must I take to achieve progress in that area?. Below are some suggestions:

1. Find out who in your church has the gift of evangelism.
2. Relate all spiritual gifts more intentionally to the area of evangelism.
3. Conduct the “Evangelism 101” seminar in as many groups in the church as possible.
4. During the church service, regularly make people conscious of the “potential church.”
5. In each group meeting, reserve 10-15 minutes to talk about the “extended families.”
6. Create opportunities that zoom in on the needs of your “potential congregation.”

¹Ibid., 307.

7. Conduct special evangelistic events.¹

Let us study one more example from the eight quality characteristics as a recommendation for what you can do to achieve practical progress in the area of “holistic small groups”:

1. Make sure small-group leaders are trained for their work.
2. Pay attention to the consistent application of the apprentice-leader principle.
3. Encourage a planned process of multiplication.
4. Have the courage to let some groups die.
5. Make sure you have different kinds of groups.
6. Make the coaching of your group leaders your priority.
7. Evaluate the effectiveness of your actions.²

Finally, each suggestion is addressed in the workbook which you have, and should be adapted to your unique situation. Some of these steps might create in your mind similar or completely new ideas. Thus, most of the suggestions listed do not contain normally applicable principles, but are merely steps about implementing the universally valid quality characteristics.

Your Opinion: Work from pages 42-116 in the *Implementation Guide to Natural Church Development*. Adapt some of the suggested steps. Implement the selected steps

Ongoing support

Once we have formulated specific implementation goals, we ought to already have

¹Schwarz and Schalk, 105-113.

²Ibid., 96-104.

ongoing support. Church growth is the implementation of the Gospel Commission to make disciples. And it is exactly the task of the whole church. To accomplish that task through the eight quality characteristics, we need ongoing support in prayer. Means and methods are needed to keep our implementation of the growth strategy alive. Therefore, prayer support should be our daily part as the connecting link between the “branches” and the “Vine.” Jesus said, “I am the vine; you are the branches. . . . Apart from me you can do nothing” (John 15:5, NIV). So, prayer is an imperative for the implementation of the growth strategy.

Your Opinion: Change the methods, but never change the message.

Define specific priorities

It is very important also to prioritize the formulated, specific, implementation goals. Depending on our implementation goals, specific priorities can be determined in two ways. In our case, we do not need to ask which will be the first, second, third, and so on. Developing a membership survey (see actions 3, MPM) will always define our minimum factor as the first specific priority. Doing another church profile will show our priorities. So, working on increasing the quality of minimum factors is our cyclic task and always our priority. According to Malphurs,¹ you can prioritize them by asking which you will do first, second, and so on. The things that need to be done right away are the highest priorities. Thus, to determine strategic priorities and specific actions is part of strategy implementation. It is not an easy process, but it is important (see Malphurs, 267-268).

Your Opinion: Think about it. First things must always be first.

¹Malphurs, 175-186.

Find resources

Once we start to act on and implement our goals, we have to find resources and use them to support the means and methods, and, through the process, reach our goals.

Therefore, we always start with people and finance. Having faithful people means that finances should not be a problem. They know how important good news is for people who have never heard about Jesus Christ. And they know how to respond to the call to raise finances for the mission. They do it because of the love of Jesus.

Your Opinion: Money is never the problem, but people?

Describe the specific actions

Once implementation goals, means and methods, and priorities are formulated, the fifth step is to describe the specific action that will reach these goals. Let us see, for example, the specific actions that are essential to implement “holistic small groups.”

Priority One: Holistic Small Groups

Goals:

- * Make sure small-group leaders are trained for their work.
- * Pay attention to the consistent application of the apprentice-leader principle.
- * Encourage a planned process of multiplication.
- * Have the courage to let some groups die.
- * Make sure you have different kinds of groups.
- * Make the coaching of your group leaders your priority.
- * Evaluate the effectiveness of your actions.¹

Actions:

1. Equip pastor of holistic small groups.
2. Equip leaders, laity, and teachers.
3. Train leaders, laity, and teachers.
4. Find facilities where necessary.
5. Implement holistic small groups.

Figure 19. Specific Actions for Reaching Goals.

¹Ibid., 96-104.

These specific actions should be prioritized in chronological order to reach the goal more faster quickly. See again table 18 of the MPM: who will do and what will do.

Settle on deadline

Settling on the deadline involves when the action steps have to begin and be finished. This is important because some people have a tendency to delay. So, we have to have both deadlines. This is a yearly cycle about when and what we need to do on the MPM. Utilize biotic tools with prayer, as the yearly cycle (see table 19) goes only from October to March (six months). Now, see the example of the “holistic small groups” as

Priority One: <i>Holistic Small Groups</i>	
Goals:	
<ul style="list-style-type: none"> * Make sure small-group leaders are trained for their work. * Pay attention to the consistent application of the apprentice-leader principle. * Encourage a planned process of multiplication. * Have the courage to let some groups die. * Make sure you have different kinds of groups. * Make the coaching of your group leaders your priority. * Evaluate the effectiveness of your actions.¹ 	
Actions:	
<ol style="list-style-type: none"> 1. Equip pastor of holistic small groups. 2. Equip leaders, laity, and teachers. 3. Train leaders, laity, and teachers (six biotic principles). 4. Find facilities where necessary. 5. Implement holistic small groups. 	
Deadlines:	Responsible Persons:
1. October 2000	Senior Pastor
2. October 2000	Senior & Assistant Pastor & Leader
3. November-March 2000	Senior & Assistant Pastor
4. October 2001	Assistant Pastor & Leaders
5. October-March 2001	S. Pastor, Leaders, Laity & Teachers

Figure 20. Settle on Deadline for Reaching Goals.

¹Ibid., 96-104.

one of the eight quality characteristics. This is only a practical suggestion for what we can do to achieve progress in the area of “holistic small groups.” Each suggestion should be adapted to our unique situation. For the rest of the quality characteristics, you can set deadlines by yourself.

What Is Your Opinion: In the Serbian context it could be different.

Communicate the implementation plan

In order to finish the MPM, your implementation plan has to be communicated. We must share information with our leadership first, and then with the church. They have to know strategy planning before the leaders and members can dedicate themselves to its action and implementation. Do not hide anything from them. By exchanging information, we create a trust relationship. Therefore, communication should be an ongoing process. Malphurs is right: “The three keys for the success of implementation are communication, communication, and communication.”¹

Your Opinion: Never stop communicating.

Self and institutional study

The final step of the implementation process is the weekly and monthly review meeting. Typically the weekly review is with the senior pastor or assistant pastor and with the core of leadership, and it is short—ten to fifteen minutes. A monthly review meeting is required for leadership staff with the senior pastor. The purpose of both meetings is to follow up and make sure that implementation reviews are specific and focus only on the

¹Ibid., 183.

implementation of the growth strategy, not on some other aspects as would a church board or business meeting. The monthly-meeting agenda letter must be distributed on time to the staff. The agenda should be about progress and barriers.

Your Opinion: Focus always on self and institutional study. If you miss it, you miss it all. Do you agree?

Model Phase VI: Continuous Evaluation and Feedback

Every leader should know that evaluation of ministry effectiveness in the church is very crucial. Scripture tells us that members of the church have to examine themselves—their faith and spiritual life (1 Cor 11:28; 2 Cor 13:5-6). In essence, evaluation of ministry will develop better mission and provide answers to the fundamental questions: How are we doing? What needs to be improved? How can we do better next time? This sixth phase deals with three actions: define the purpose, do another church profile, and approach your new minimum factors.

Define the Purpose

According to Malphurs,¹ the purpose of evaluation is to demonstrate the need. For him, there are six purposes of evaluation. Evaluation accomplishes ministry alignment (direction toward vision and mission); evaluation prioritizes ministry accomplishment (focus on high-priority areas of ministry); evaluation encourages ministry assessment (to discover what did not go well); evaluation coaxes ministry affirmation (affirm those who minister well); evaluation emboldens ministry correction (it is a necessary fact of life);

¹Malphurs, 200-213.

evaluation elicits ministry improvement (accepting critique that leads to improvement).

These six are core purposes of evaluation. Personnel are people who are doing evaluation (members), and people being evaluated (visitors). The process of evaluation involves two questions: How do you conduct evaluation? (with qualified person in charge). How often do you conduct evaluation? (leadership board and staff: twice a year; board evaluates vision and mission once a year).

Do Another Church Profile

After implementation is complete, continuous evaluation and feedback should be sought through another profile. My father used to say before the harvest: "I know what I got last year, but let's see what we will gain this year." In other words, after comparing two harvests, he knew exactly what had increased growth (positive or negative). The same principle is also valid for church growth of the Master Planning Model. The best way to know how much your old minimum factor has improved is "to conduct a new church profile survey and compare the results with the previous one"¹ (see Appendix Q). The evaluation will display how the implementation of the plan progressed toward the goals ("the development of the quality indices in each of the eight areas"²) and toward the development of a master-planning strategy for church growth for the SDA Church in Serbia. In analyzing the church surveys, questions must be addressed: What could we improve this time in order to work with strengths on the minimum factor? How can we

¹Dayton and Fraser, 37.

²Ibid., 120.

increase the quality of the new minimum factor?

A good cycle for making some crucial progress in the area of minimum factors is between six months and one year. The continuous evaluation and feedback should be sought, regardless of positive or negative results—we need to face up to both.

Your Opinion: Check those thoughts which you believe would (should) also work in your church.

- ☐ Conducting a new church profile
- ☐ Analyzing church attendance
- ☐ Feedback meetings after each church activity
- ☐ Feedback meeting with every team member
- ☐ Other

Approach Your New Minimum Factors

As a living organism, the church will have changing scores in the eight areas of the quality characteristics, always showing a new current minimum factor. Continuously improving the quality of all the factors is not only the goal but also the process of natural church development. Research has shown that churches which have achieved a quality index of at least 65 in all eight areas are growing churches¹ (for most churches, that is an impossible goal!). This suggests that a church which wants to grow should strive for continuous improvement of its quality factors. To do that, a church must always start with the minimum factor.

One way to improve your minimum factor is to use Schwarz's checklist² as an

¹Ibid., 41.

²Ibid., 42-116.

example. The one you used depends on your new minimum factors. Examine which of the items can now apply to your church. What can you change this time? Plan a “qualitative” goal for the area concerned, and then list precise steps for reaching the goal (see table 16, and Appendix Q). Another way to improve your minimum factor is to use SDA/Serbian adapted checklist (see chapter 7).

These eight essential qualities relate to the basics of the Great Commission, and you will never stop improving them until Christ comes. Approaching and improving your new minimum factor through your strongest quality characteristics is always your goal.

Your Opinion: Address your new minimum factor and improve it.

- ☐ What is your new minimum factor?
- ☐ What can you do to improve the new minimum factor?
- ☐ Is your new minimum factor increased or should you work on your “old” one?

Model Phase VII: Replication and Multiplication

Finally, once you have all of the seven model phases, then you have your Master-Planning Model. This seventh and last model phase of master planning for church growth is the end point and deals with closing the circle of two actions: multiply your church, and come back to a new starting point.

Multiply Your Church

The important question involves how we can multiply the outreach and ministry of our church. The law of gravity in God’s creation tells us that only healthy creatures can reproduce and multiply. The same law of reproduction in creation should be a normal

regulation for churches—that only healthy churches give birth to new churches. As a church consultant, Robert Logan recognizes four phases in the rise of a church: reproduction, conception, prenatal, and birth.¹ The major task of this process is to develop a healthy church that *exhibits* the eight *quality* characteristics. Usually, the church-planting potential of growing and birthing other churches lies in two considerations: (1) the size of the church should be between “100 and 200 attendance,”² and (2) churches which have reached “a quality index of 65 or more for each of the eight quality characteristics”³ can also birth new churches.

Let me remind you that the purpose of an apple tree is not an apple, but another tree. So, the task/purpose of master planning for growth is the same—not a new member or a “big church,” but the development of a master-planning strategy for church growth for the SDA Church in Serbia. I remember how my parents were so happy when they improved in their harvest goal. How much happier after a yearly cycle investment are a pastor and his church in “reaching an index of 65 in all eight quality areas” and becoming able to plant a new church. What an awesome celebration to glorify God! The first public worship service of a newborn church is truly an ending point for strategic planning. It is important to realize that “the single most effective evangelistic methodology under heaven is planting new churches,”⁴ and that we “are required to multiply churches . . . and bring souls to the

¹Schwarz, 124-125.

²Schwarz and Schalk, 39.

³Schwarz, 39.

⁴Wagner, *Church Planting for a Great Harvest*, 11.

knowledge of the truth,”¹ so that God’s mission and ministry can be accomplished. That is one more reason for such a new church to start again from the beginning of the master-planning model and multiply a new “baby,” healthy, growing church.

Your Opinion: If the following conditions apply to your church, church planting may be your next step.

- ☐ Does your church have the index values in all eight quality characteristics of over 50?
- ☐ Did your church make a decision to stay a small church, but to continue with the outreach program?
- ☐ Do all eight quality characteristics of the church profile measure 65 and above (only then the church is ready for church planting)?

New Starting Point

Naturally, it could be that after all we are getting tired with the Master-Planning Model. There are at least seven meaningful reasons why we should start again with the master-planning model: (1) The glory of God is the highest purpose of humans (1 Cor 10:31); (2) Salvation of people from sin and eternal death is our sacred task on the earth, as it was for Jesus: “For the Son of Man came to seek and to save what was lost” (Luke 19:10; (3) The Great Commission is the heart of church growth to make Christ-like disciples; (4) There is incredible joy in a newborn “baby” church; (5) Starting again is a natural part of the model: it is a yearly (life) cycle; (6) If you are tired of church growth use Rade’s Master-Planning Model again; and (7) Evaluation always provides a new starting point. All of these and others are good reasons to return to a new starting point and start again with MPM.

¹Ellen G. White, *Evangelism* (Washington, DC: Review and Herald, 1964), 24.

Summary

The present chapter has summarized a master-planning model for Seventh-day Adventist churches in Yugoslavia. This model aims to provide a framework for growing healthy churches through natural church development. It also takes into account the need for spreading the Good News in the new contextual situation. The process of the Master-Planning Model for church growth with these seven phases can be seen in figure 21. That is also a yearly cycle with fifteen action steps.

The purpose of the model is to create healthy churches in Serbia. The model has fifteen action steps representing seven phases of the master-planning cycle. Each of these phases has incorporated very important principles for growing healthy churches. The "key" to master planning for church growth is the creation of an environment that furthers the interplay of all eight quality characteristics. The starting point of the overall strategy

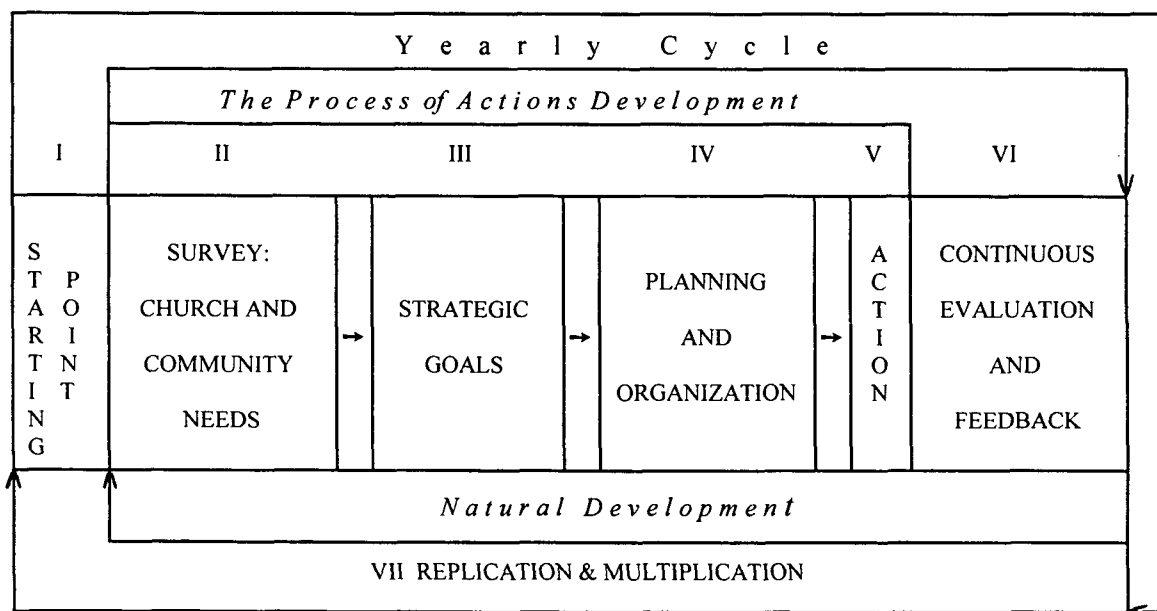


Figure 21. The Master-Planning Model.

is to develop a mission mentality that is based on the conviction that the purpose of the church is to give glory to God. Growing healthy churches through natural church development means cooperation with God who grows His church by His spirit (Matt 16:18; Zech 4:6). The practical steps outlined intend to describe this cooperation. The process that I have described in this chapter is not a smooth chronological one. It is more difficult to adapt and to change things than to describe them. The model for master planning with these seven phases and fifteen action steps is a hard process, especially because the process of changing people is not easy. However, the prospect of bringing salvation to new people and God's promises—"I will build my church" (Matt 16:18) and "I am with you always, to the very end of the ages" (Matt 28:19-20)—should always be our strength. The master-planning model as a yearly life cycle for church growth clarifies how continuing growth in membership needs to be built on a systematic foundation that grows with the church.

CHAPTER IX

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

This last chapter summarizes the main issues in this dissertation and specifies a number of conclusions about the necessity of master planning for church growth in the SDA Church in Serbia. The last section contains recommendations for master planners who might be able to use the strengths and principles of this research as data for their decisions and strategies in the future.

Summary

The purpose of this dissertation has been to develop a master-planning strategy for church growth for the SDA Church in Serbia, in view of the new contextual situation after the civil war of 1991. This dissertation, therefore, attempts to integrate church-growth theory, theology, a historical insights of the former Yugoslavia and of Adventist history, as well as practice into a master-planning model.

Part I laid a theoretical foundation which helped me to develop a master-planning model for church growth. Chapter 1 is a general introduction to the steps of the dissertation, showing that planning for growth in Serbia is developing plans for proclaiming Christ and making disciples (Matt 28:19-20). Chapters 2-4 considered many significant factors that may contribute to church growth in Serbia. The important

sociocultural and historical¹ characteristics of former Yugoslavia and Serbia have been integrated in chapter 5.

In Part II, the field research (chapters 6 and 7) brought to light factors that influenced church growth in the SDA Church in former Yugoslavia and in Serbia before and after the civil war in 1991. Finally, in Part III, chapter 8, the findings from the theoretical study in chapters 1-5 and the findings from the research study in chapters 6 and 7 were combined to create a theoretical Master Planning Model for church growth of the SDA Church in Serbia.

Conclusions

An examination of the findings suggests some conclusions in the areas of master planning for growth.

Church growth is complex. The church-growth theory confirms that there is no one magic factor that is responsible for all church growth. Understanding growth and decline involves complex patterns that are influenced by three basic groups of factors: spiritual factors, contextual factors, and institutional factors. How and which of these factors are to be realized is a question that cannot be answered in a simple way.

Contextual factors of growth. Understanding the South Slavic people in Serbia, their sociocultural complexity and perspectives, helped us to better grasp the Slavic soul and their needs, thus suggesting ways to communicate the gospel effectively in the new contextual situation after the civil war. In spite of that complexity, this study revealed

¹By history I mean general history, church history, and SDA church history in former Yugoslavia, Yugoslavia, and Serbia.

that some contextual factors indicated growth in the SDA Church.

Serbia is the land between the wars: Our study showed that the SDA Church grew especially between World War I and World War II. Times of crisis seem to have been times of receptivity and growth.

Multiethnic country: "There is no ethnically homogeneous country anywhere in the world."¹ This is certainly true for Yugoslavia. The study confirms (see chapter 6) that in spite of multiethnicity, this factor seems to influence the growth (see chapter 5: "Socio-Cultural Truth of Serbia") of the SDA Church in Serbia (Vojvodina).

Very religious people: The Serbs have been Christians since the ninth and tenth centuries. They still keep traditions (paganism can be found in many customs), rarely teach their children the Bible, and do not go to church regularly. While Serbs are very religious people, and the Christian faith is most sacred for them, they have a need for increasing their biblical understanding and to express the Orthodox faith in more active obedience.

Communism: More than fifty years of communism in the former Yugoslavia (after World War II) had an influence on the public and private lives of people. They could not openly and freely practice their religious belief, which decreased church growth especially from 1980-1990, producing the worst growth in the history of the SDA Church.

Institutional factors of growth. Analyzing the growth of the SDA Church through

¹Wolf Oschles, "A Fresh Start: The Stability Pact for the Balkans, 1999," *Deutschland*, August/September 1999, 22-25.

the survey and interviews, I found out that it grew consistently from 1880-1991 except for the period between 1981 and 1991. Growth accelerated after the civil war (1991-1995). The field research found several institutional factors related to the growth of the church: Adventist leaders often see church growth just as evangelism (in the church and in public) and Bible studies. This is a somewhat narrow view¹ that needs to be expanded. Master planning for healthy churches has the potential to take into account a more comprehensive view of the mission of the church. That does not mean that evangelism and Bible studies are not important and that the church will not use them. But master planning will also introduce other considerations important for the healthy development of a church.

Master-Planning Model. The study suggests a master-planning model (MPM) for growing healthy churches. The purpose was to indicate seven phases that encompass a process of fifteen action steps for church growth. The MPM emphasizes that there is no single action step which leads to growth. It also encourages attention for all eight quality characteristics in order to develop sustainable growth.

Factors Related to Growth

1. *Church life.* Church members have to be “born again” before new members come in. Without maturity and good behavior, our members are not good examples for new believers.

¹One of the ways of understanding it could be disappointment which follows after Bible studies or evangelistic meetings when people are baptized but not assimilated into the fellowship of the church.

2. *Biblical fundamental doctrines.* Our friends have to learn about fundamental beliefs of SDAs before they can be baptized (2 Pet 3:18).

3. *Attendance.* If our friends are not attending (assimilated) the Sabbath School and worship service, they cannot be members of the church.

4. *Fellowship/friendship.* The new member must have at least three to five Adventist friends in the church, besides the pastor, in order to be part of the church.

5. *Partnership.* It is an imperative that our people should be our partners in some activities in the church and in mission before they decide to be baptized.

6. *Equipping lay people.* The members of the church have to be mobilized more for the ministry and the mission of the church.

7. *Priorities: church health, not numbers.* "To develop all eight quality characteristics in such a way that they have become the foundation for effectively fulfilling God's Commission" is the way toward church growth.

If church health is to be a life goal, then all of these factors need to be on a yearly cycle. A good master-planning process will provide through a yearly cycle actions in each of the above areas so that "sick" churches may become healthy churches.

Recommendations

The civil war in 1991 and the devastation of the country in 1999 have created a craving for peace and healing in the hearts of the Serbian people. The gospel of Jesus Christ provides the answer to that craving. This dissertation suggests a model that now needs to be field-tested to demonstrate how a good strategic planning process will

improve the evangelistic effectiveness and health of our churches in Serbia. Intuitively we all know that only healthy churches are growing churches in the long-term. The strategic planning model provides a practical way to turn this assumption into an operational model.

The master-planning model is broad enough to be used in other cultural and denominational contexts. As a missionary in the United States I have successfully implemented the principles and steps of this model in a different setting. Circumstances have not yet provided an opportunity to implement the model in Serbia. I hope, however, that it will be tested by my colleagues to turn it into a practical working model to benefit the churches in my country of origin.

Theological Education for Growth

This study confirms that theological education for growth is based on two important biblical principles.

Understanding the Gospel Commission. Jesus' gospel is very clear: "Go and make disciples of all nations" (Matt 28:19-20). The goal of the Great Commission is not the verbs (to go, to teach, or to baptize), but the imperative to make disciples (see chapter 3). Our pastors and church leaders need to understand this so that they do not get their priorities mixed up. "Going," "teaching," giving Bible studies, having evangelistic meetings, and "baptizing" are very necessary, but they are not the primary goal. Outreach programs are not the imperative or goals, but making Christ-like disciples is: moving people from knowing Christ to Christ-likeness maturity (see table 17).

Ellen White also endorsed this: "The minister should labor at first not so much to convert unbelievers, as to *train the church members* for acceptable cooperation";¹ she adds: "Every church should be a *training school*."² I suggest that conference leaders change the course from outreach to inreach and first train pastors and church leaders to understand MPM, the world, society, and culture. Then they can bring out the SDA message of Christ through peace and healing to the hearts of the Serbian people.

Understand the relationship between divine power and human effort. This study confirms that church growth is possible only in a relationship between divine power and human effort: "I planted, Apollos watered, but God gives the increase" (1 Cor 3:6-7); "When divine power is combined with human effort, the work will spread like fire." Any separation of these principles will render church growth impossible. There is a great need among our pastors for the correct understanding of the correlation between human effort and divine power. This balance, which is critical to natural church development, is addressed in the Master-Planning Model through the action steps and must be in harmony with God's principles. Church growth will become a reality only if the leaders of the SDA Church understand that human effort and divine power must not be substituted for each other. Only God can change people's lives from darkness to light. Yet, God wants us to work with Him. Church growth can occur in Serbia only with both in harmony: God and you!

¹White, *Gospel Workers*, 196.

²White, *Ministry of Healing*, 149.

Welcome to the Master-Planning Model

Another recommendation that I would like to make is that the conference leaders take a new look at the church growth phenomenon. The suggested Master-Planning Model (MPM) envisions to broaden the current emphasis on evangelism as "milestones" with a more comprehensive development of the eight quality characteristics. According to this model, church growth is not only a matter of evangelism, small groups, worship service, prayer, or any single factor which can lead to growth; instead, the key is found in the harmonious interplay of all eight elements. In other words, the main concern of this model is to aid qualitative growth by improving the present minimum factor and striving for strong scores in each of the eight quality areas of ministry. Thus, the MPM provides an ongoing process (cycle) for growing healthy churches to make Christ-like disciples and planting new churches.

Steps Toward the Future

In order to understand future patterns of church growth and decline and integrate them into a comprehensive church-growth strategy in Serbia, some meaningful areas will need additional study.

1. What should we do to keep SDA children and youth from leaving the church?
How can our first mission field be the biological growth of the church?
2. How do we help church members mature in Christ and be more involved in the Gospel Commission? What solutions can we provide?
3. How do we make church growth and the mission of the church the central

focus? What valuable church growth seminars can be offered to the members?

4. How do we, improve the quality of leadership of pastors through special training so that it can be a continued and expanded process? How can we use the best leadership seminars for training pastors?

5. How do we, train lay leaders to keep the church going and to allow ordained pastors to move on to planting new churches or penetrate unreached areas? How do we revitalize a vision for church planting?

6. What will the twenty-first century church look like? What new forms and shapes will the church take? Whatever may be different, our message is unchangeable.

The SDA Church has a mission illustrated by “the three angel messages” in Revelation 14, that needs to be translated into a good strategic planning process. We also have God’s promise: “I will build my church” (Matt 16:18). Adventists need to cooperate with God to make the church a healthy place where all men and women can find peace and meaning for their lives. In this process it is hoped that the master-planning model provides practical help: think, plan, act, check, and, above all, remember the goal: Christ-like disciples!

APPENDIX

APPENDIX A

BRIEF HISTORY AND DEFINITION OF THE TERMS

“FORMER YUGOSLAVIA,” “YUGOSLAVIA,” AND “SERBIA”

“Serbia, which had since 1389 been a vassal principality of Turkey, was established as Montenegro, an independent kingdom by the Treaty of Berlin in 1878. After the Balkan wars Serbia’s boundaries were increased by the annexation 1913 of Old Serbia and Macedonia.

“When the Austro-Hungarian empire collapsed after World War I, Yugoslavia, established in 1918, was originally called the Kingdom of the Serbs, Croats, and Slovenes. It was formed from the former provinces of Croatia, Dalmatia, Bosnia, Hercegovina, Slovenia, Vojvodina and the independent state of Montenegro. In 1929 the name Yugoslavia, ‘land of the South Slavs,’ was adopted. Ruled by the Serbian dynasty, the country was wracked by ethnic strife until its dissolution by the Axis occupiers during World War II. Communist-led partisans by Josip Broz, known as Marshal Tito won control after the war and re-created Yugoslavia as a federal republic in November 29, 1945.

“In 1963 Yugoslavia was known as the Socialist Federal Republic of Yugoslavia. It was the largest of the Balkan countries of Southeastern Europe.

“Until 1991 Yugoslavia was a federation of six republics (Serbia, Croatia, Slovenia, Bosnia and Hercegovina, Macedonia and Montenegro) and two autonomous provinces (Kosovo and Vojvodina). In 1991 civil war caused the breakup of former

Yugoslavia: on April 27, 1992, Serbia and Montenegro were proclaimed, as the Federal Republic under the name Yugoslavia. The other two republics of the former Yugoslavia (Croatia and Slovenia) declared their independence during 1991 and 1992. In April 1992, the European community recognized the independence of Bosnia and Hercegovina. Also, Macedonia declared its independence 1991, and in 1994 both Russia and the U.S. recognized it.”¹

In short, when I am using the name *former Yugoslavia* I mean “Socialist Federal Republic of Yugoslavia” from 1963-1991 with six republics: Serbia, Croatia, Slovenia, Bosnia and Hercegovina, Macedonia, and Montenegro. When I use the name *Yugoslavia*, I refer to when the republic of Serbia and Montenegro was proclaimed a new “Federal Republic of Yugoslavia” on April 17, 1992. Therefore, the name *Serbia* will be used only in the sense of the largest republic of Yugoslavia as “Federal Republic of Yugoslavia.”

¹Encyclopedia of former Yugoslavia and Yugoslavia.

APPENDIX B

CHURCH GROWTH AS THEOLOGY

(DEBATE ON THE SUBJECT: IS CHURCH GROWTH A METHOD OR THEOLOGY?)

There is no doubt that church growth involves theology. According to McGavran, “church growth is basically a theological stance. God requires it. It looks to the Bible for direction as to what God wants done. It holds that belief in Jesus Christ, understood according to the Scriptures, is necessary for salvation. Church growth rises in unshakeable theological conviction.”¹

“*The theological issue* suggests that the central purpose of missions was to be seen as God’s will that lost men and women be found, reconciled to himself, and brought into responsible membership in Christian churches. Evangelism was seen, not just as proclaiming the gospel whether or not something happened, but as making disciples for the Master.”²

However, “to some denominational theologians church growth looks inadequately theological. They consider it as method, not theology.”³

(1) “Baptismal regenerations complain that church growth does not sufficiently stress the sacraments. (2) Some Calvinists complain that church growth overlooks the sovereignty of God. (3) Those fighting for social justice like to say that church growth

¹McGavran, *Understanding Church Growth*, 8.

²Ibid., ix.

³Ibid. 8.

teaches cheap grace. (4) Those interested in liturgy find that church growth may say very little about their concerns.”¹

Church growth theology refused to take sides on issues such as: (1) whether baptism should be administered to infants or only to believers; (2) whether churches should be governed by a presbyterian, episcopal, or congregational system; (3) whether speaking in tongues proves that one has been baptized by the Holy Spirit; (4) whether Christians should or should not drink; (5) whether women should be ordained to the ministry; and (6) whether Christ is truly or symbolically present in holy communion. However, McGavran concludes that on one thing there is total agreement: men and women without a personal relationship with Jesus Christ are doomed to a Christless eternity. Therefore, church growth is a theology.²

¹Ibid.

²Ibid., 9.

APPENDIX C

SEVEN THEOLOGICAL NONNEGOTIABLES

It can not be said that “church growth leaders lack strong theological convictions. While I [Peter Wagner] have no right to speak for all those who associate themselves with the Church Growth Movement, I do believe that I represent a large number of them in claiming seven theological nonnegotiable as bedrock for church growth teaching and practice. These assumptions have guided most advocates of church growth for the past 30 years, even though they may not have been as explicit as I am here.”¹

“1. *The glory of God is the chief end of humans.* I agree with the famous Westminster Confession in putting God’s glory at the top of the list of theological tenets. ‘Whether you eat or drink, or whatever you do, do all to the glory of God’ (1 Cor. 10:31).

“2. *Jesus Christ is the Lord.* He is the creator and absolute ruler of the universe. ‘Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father’ (Phil. 2:11). This means that we, His servants, must obey His every commandment.

“3. *The preaching of the gospel is the preaching of the Kingdom of God.* John the Baptist preached it (see Matt. 3:1-2), Jesus preached it (see Matt. 6:33), the Twelve preached it (see Matt. 10:7), and Paul preached it (see Acts 28:30-31). All this indicates that we should preach the Kingdom of God. We should be clear that the Kingdom is not some human utopian society on earth, nor is it the institutional church. The Kingdom is the company of those who have truly pledged allegiance to the King, almost all of whom

¹Wagner, *Strategies for Church Growth*, 39.

reflect this by being responsible members of Christian churches.

“4. *The Scriptures are the only normative authority for believers.* Church growth people hold a high view of biblical inspiration. ‘All Scripture is given by inspiration of God, . . . that the man of God may be complete, thoroughly equipped for every good work’ (2 Tim. 3:16-17).

“5. *Sin, salvation and eternal death are eschatological realities.* ‘For all have sinned and fall short of the glory of God’ (Rom. 3:23) and ‘the wages of sin is death’ (Rom. 6:23). Crucial decisions made in this life influence where a person will spend eternity.

“6. *God wills all to be saved from sin and eternal death.* His very nature is love and He wants all people reconciled to Him. For that reason He sent His only son, Jesus Christ. ‘The Lord is . . . not willing that any should perish but that all should come to repentance’ (2 Pet. 3:9). As McGavran would say, ‘God wants His lost sheep found.’

“7. *God has given His people a responsibility for saving souls, and the Holy Spirit works through them to accomplish the task.* I previously discussed how the divine and human aspects come together in spreading the gospel. Jesus said, ‘You shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me’ (Acts 1:8).”¹

¹Ibid., 39-40.

APPENDIX D

THE HOLY SPIRIT AND HIGH POTENTIALITY

IN THE LAST DAYS

In his book *Church Growth as the Work of God*, Dr. George Peters says that the Bible commands us to go into all the world and preach the gospel. God wants “all men to be saved and to come to the knowledge of the truth” (1 Tim 2:4). Because of this desire, Jesus Christ ‘gave Himself a ransom for all’ (1 Tim. 2:4.6). The Bible clearly teaches that the church of Jesus Christ is to be composed of representatives from among all nations (Rev. 5:9). “Consequently we can expect that the Holy Spirit will bring about a readiness to respond to the gospel message among all nations, tribes, and people. It is not for us to decide how and when this is to be done. Our business is to labor, witness, and seek until we find people prepared by the Holy Spirit for the gospel message. In some places the masses will come while in other places only individuals will respond. This was the experience of Christ and also of Paul. In Antioch and Ephesus the multitudes responded. In Athens only a few individuals came. However, the few counted. History records that soon a healthy church grew up even in Athens. The results rest with our Lord who, in and through the Holy Spirit, is the Lord of the harvest.

“The Holy Spirit gave birth to the church as a new creation on the day of Pentecost. As the divine Paraclete He builds, preserves, and expands the church and will lead it safely to its eternal destiny after it has fulfilled its mission. The Holy Spirit continued His ministry of revelation and inspiration to complete the New Testament.

Because the great Pentecostal outpouring of the Holy Spirit has made this the age of the Holy Spirit, we can and should expect an *intensification* of the work of the Holy Spirit in the world as a whole.”¹

Just hours before His death, Jesus made a promise to His disciples: ‘I will pray the Father, and He will give you another Helper, that He may abide with you *forever*, even the Spirit of truth’ (John 14:16-17). At Pentecost, fifty days after Calvary, Peter said: “Fellow Jews and all of you who live in Jerusalem, let me explain this to you. This is what was spoken by the prophet Joel [2:28-29]: ‘In the last days, God says, I will pour out my Spirit on all people . . .’ (Acts 2:14-21), Zechariah, ‘Ask ye of the Lord rain in the time of the latter rain’ (Zechariah 10:1), and Hosea, ‘he [God] shall come unto us as the rain, as the latter rain’ (Hosea 6:3).

Ellen G. White says: “Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children.”² “Before the work is closed up and the sealing of God’s people is finished, we shall receive the outpouring of the Spirit of God.”³

¹Peters, *A Theology of Church Growth*, 63, 71.

²White, *The Great Controversy*, 464.

³White, *Selected Messages*, vol. 1, 111.

APPENDIX E

NEW TESTAMENT CHURCH GROWTH

“The Early Christian Church literally exploded upon the Mediterranean world. Jesus started with twelve disciples. Many modern-day churches start with more charter members than that! By the day of Pentecost, the number of loyal disciples had risen to ‘about’ 120 (Acts 1:15) who were filled with the Holy Spirit in the Upper Room. They were prepared for the fantastic growth which they were to see by prayer, obedience to God’s Word, commitment to Christ, and the power of the Holy Spirit. Genuine church growth is not possible without this kind of preparation. We can never manipulate church growth. It takes the supernatural power of God in a miracle every time a person is converted. That is the only way that real church growth can take place. To see rapid church growth, we must be the people that God can use.

“The church-growth story of Acts continues with the evangelism explosion on the Day of Pentecost when approximately 3,000 were added to the Church on the same day (Acts 2:41). But the growth didn’t stop there. The report continues, telling us that ‘the Lord added to the church daily such as should be saved’ (Acts 2:47). The number of believers soon reached 5,000 men (Acts 4:4). Then someone realized that they had neglected to count the women. The total was so great by this time that the record simply states ‘there were multitudes both of men and women’ (Acts 5:14).

“Up to this time, the Bible says that believers were added to the Lord, but soon an even more accelerated stage of growth is announced: ‘The number of the disciples was

multiplied' (Acts 1:1,7). At this point, persecution scattered the Christians except for the apostles (Acts 8:1), and the believers started the church-planting stage resulting in *church multiplication* (Acts 9:31). They moved out from Jerusalem to Judea, Samaria, and the ends of the earth (Acts 1:8). Within just a few years such great church growth had taken place that it is simply stated that there were tens of thousands of Christians (Acts 21:20).¹

MAKING DISCIPLES INVOLVES

- "1. Helping people to receive Jesus Christ as their Lord and Savior.
- "2. Bringing them into the fellowship of the church.
- "3. Nurturing, training, and supporting them until they become ministering members of the Body of Christ."²

¹Paul R. Orjala, *Get Ready to Grow—A Strategy for Local Church Growth* (Kansas City, MS: Beacon Hill Press of Kansas City, 1978), 15-16.

²*Ibid.*, 15.

APPENDIX F

THE FIVE GROWTH LEVELS OF CHURCHES BY SIZE¹

“1. *The small church*: up to 74 members. All denominations have a majority of small churches. Fifty percent of all the 330,000 churches in America have fewer than 75 in attendance on Sunday. They can be static or dynamic.

“There are two requirements for a congregation to jump the barrier between being a small church and a medium church: (1) It must grow rapidly enough in members and finance that it can support a full-time pastor; (2) It must be willing to move from being one large group to being a number of smaller groups where intimacy can more easily be developed.

“2. *The medium church*: it has 75-199 members and has a full-time pastor and is composed of several congregations. It has learned how to absorb new people and it is building a balanced ministry to all ages.

“In order to move from being a medium church to being a medium-large church, it must grow rapidly enough in membership and finance to need and want a full-time assistant or develop a well-organized lay shepherding program to help in the pastoral (caring) ministry.

“3. *The medium-large church*: 200-399 may be too big for one full-time pastor to handle unless lay workers are utilized, so it may start this stage of growth with its *first full-time associates*, sometimes drawn from its own ranks of achieving lay persons. The

¹Orjala, *Get Ready to Grow—A Strategy for Local Church Growth*, 91-94.

choice of the first full-time associate is a crucial one for the continued growth of the church. Without him or her the church cannot easily continue to grow. The first associate should be not just a performer and organizer, but especially a trainer and enabler who can multiply the outreach and maintenance ministries of the church through its layman.

“In order to move on to the large-church stage, it must do two things. It must develop adequate go-structures for recruitment and evangelism, and it must grow sufficiently to need and afford a multiple staff.

“4. *The large-church*: 400-999, is characterized by a *catalytic* pastor and a *multiple staff* who guide the development and function of the specialities of a *broad-spectrum ministry with a multiple focus*. If shepherding groups (circles of concern) have not been developed at earlier states, it is crucial to further growth that they be developed to meet the needs for care, intimacy, and personal identity that only a small group relationship can provide. A satellite structure of external groups for nurture and evangelism becomes increasingly necessary. Some of these satellites may develop the potential for becoming daughter churches eventually. Meanwhile they will contribute to the expansion growth of the church.

“5. *The super church*: above 1,000, seems to differ from the large church in the following ways. It has an *extraordinarily gifted pastor* to whom leaders and people are tremendously loyal. It has capitalized on the right timing in local identity and the meeting of felt community needs. It has adequate facilities in a prominent location. It has an *unlimited vision* for growth and a ministry to the total community, to its denomination,

and to the world.

“Super churches have the potential for becoming great church-planting congregations responsible for the parenting of dozens of additional churches in their areas.”

APPENDIX G
QUESTIONNAIRES

**SEVENTH-DAY ADVENTIST CHURCH: SOUTH-EAST EUROPEAN UNION
CONFERENCE-BELGRADE**

**GROWTH OF THE SDA CHURCH IN FORMER YUGOSLAVIAN UNION CONFERENCE
AND SOUTH-EAST EUROPEAN UNION CONFERENCE**

Date: March 18, 1996

Andrews University
Berrien Springs, MI. 49104

Dear colleague,
May the Lord bless you and guide you!

In times of great changes, the desire of all of us is that our churches have a rapid growth. God often blesses His church with rapid growth in such circumstances, in the past and now too. Despite the pain we have seen in our country in the last five years, the people have been very responsive to the positive advent message of Jesus. Our church in Yugoslavia is a part of that great hope through the power of Christ. Frankly, we are in the final countdown of history of sin where the words from Matthew 24:14 would become very soon a present reality.

To better understand how the church grows, I have become involved in the research project as part of my dissertation that looks at this growth. That is the reason for this questionnaire. This is not a test with any right and wrong answers. It is a research questionnaire focusing on the fifteen-year period from 1981 to 1995. During this time we had years with high growth (e.g., 1982, and after 1991) and low growth (e.g., 1986). This questionnaire seeks to identify why the Seventh-day Adventist Church in the former and present Yugoslavia grew rapidly during some years and more slowly, or even declined, during others.

On the following pages, you will see the questionnaire form with factors that influenced SDA church growth. First read through the questionnaire and then fill out every question. Your input is really important. Please take ten to fifteen minutes of your time to help me understand which factors you consider most influential for the growth of the church in our country.

Please be kind and send or bring your completed form to me, during the evangelization "A New Peace" in Belgrade, at the following address: Rade Milosavljević, Božidara Adžije 4, 11000 Belgrade, by April 25, 1996. If you can not do that now, please send it to me at the address below, by May 15 1996.

Thank you for your cooperation.
Your brother in Christ,

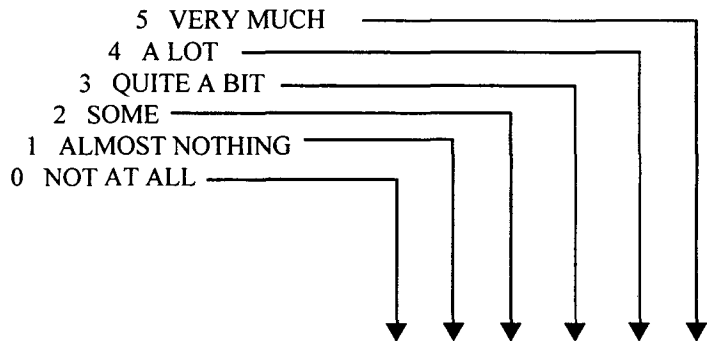
Rade Milosavljević
500 Garland C-5, Berrien Springs, MI. 49103

Code _____

Name of Conference and Church _____

HOW DID THE SDA CHURCH IN FORMER YUGOSLAVIA GROW FROM 1981-1990?

In this section please **circle** the appropriate number for each item. In your opinion, how much did this factor help the SDA church to grow?

**I. FACTORS IN THE CHURCH**

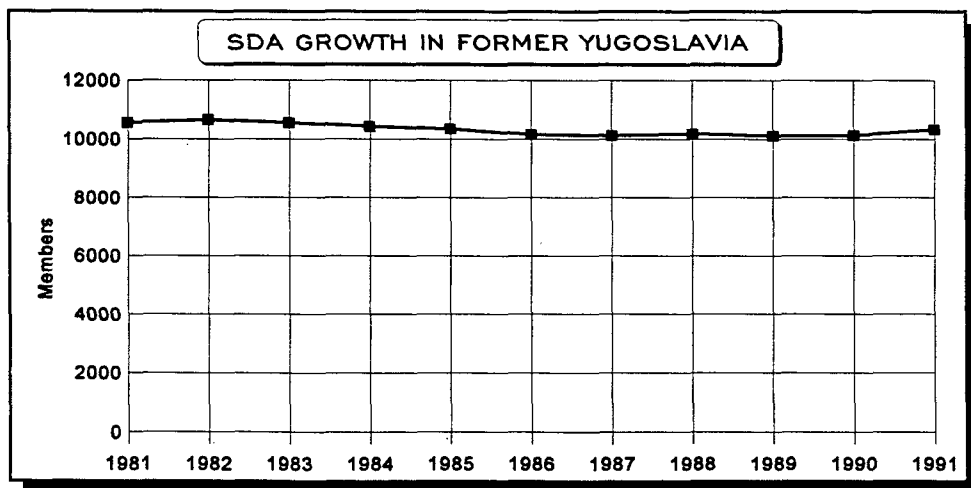
	0	1	2	3	4	5
1. Public evangelism meetings.	0	1	2	3	4	5
2. Target of unreached people in new places.	0	1	2	3	4	5
3. Community outreach programs (e.g., Stop-smoking, ADRA, health, other actions).	0	1	2	3	4	5
4. Our high values of family life.	0	1	2	3	4	5
5. Adequate understanding of how to involve lay people in ministry.	0	1	2	3	4	5
6. Literature evangelism.	0	1	2	3	4	5
7. Spiritual life of the church.	0	1	2	3	4	5
8. Public prayer meetings.	0	1	2	3	4	5
9. Relationship between union/conference leaders and pastors.	0	1	2	3	4	5
10. Bible studies given by pastors.	0	1	2	3	4	5
11. Lay Bible studies.	0	1	2	3	4	5
12. Leaders in our church staying too long in the same position.	0	1	2	3	4	5
13. Leaders having difficulty going from administration back to the field.	0	1	2	3	4	5
14. Study of Sabbath School lessons.	0	1	2	3	4	5
15. New members in the church.	0	1	2	3	4	5
16. Quality of youth and children's programs.	0	1	2	3	4	5

17. Quality of teaching doctrines.	0	1	2	3	4	5
18. Bible correspondence school.	0	1	2	3	4	5
19. Media in the church and mission.	0	1	2	3	4	5
20. Quality of sermons.	0	1	2	3	4	5
21. Others _____	0	1	2	3	4	5

II FACTORS IN THE SOCIETY

1. Uncertain political situation after Tito.	0	1	2	3	4	5
2. Socioeconomic changes after Tito.	0	1	2	3	4	5
3. Name recognition of SDA as the church.	0	1	2	3	4	5
4. Quality of moral values in society.	0	1	2	3	4	5
5. Political changes in present Eastern European countries.	0	1	2	3	4	5
6. Fall of communism in the former Yugoslavia.	0	1	2	3	4	5
7. Values of family life in society.	0	1	2	3	4	5
8. Uncertain political situation before war (1991).	0	1	2	3	4	5
9. People in our community having a high opinion of our church.	0	1	2	3	4	5
10. Migration from a rural-agrarian to an urban-industrial society.	0	1	2	3	4	5
11. Others	0	1	2	3	4	5

THE GRAPH OF GROWTH: 1981-1991



THE SDA CHURCH AFTER THE WAR

The last five years in our country (1991-1995) were very difficult and uncertain. However, God took care and led His people. During that time the Seventh-day Adventist Church in present Yugoslavia had a high growth. You can see that growth in the graph on this page. In your opinion, which factor was most influential for the growth of church in our country?

Please go back to the questionnaire on the previous pages 1 and 2 and mark an () by only **three factors** in each section (I Factors in the Church and II Society), which you think are most influential for the growth in our country during the last 5 years.

THE GRAPH OF GROWTH: 1991-1995

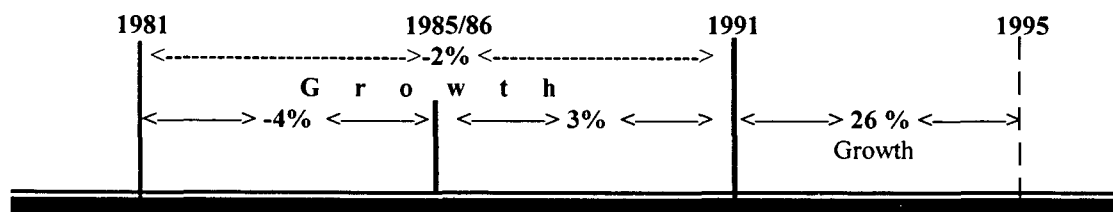
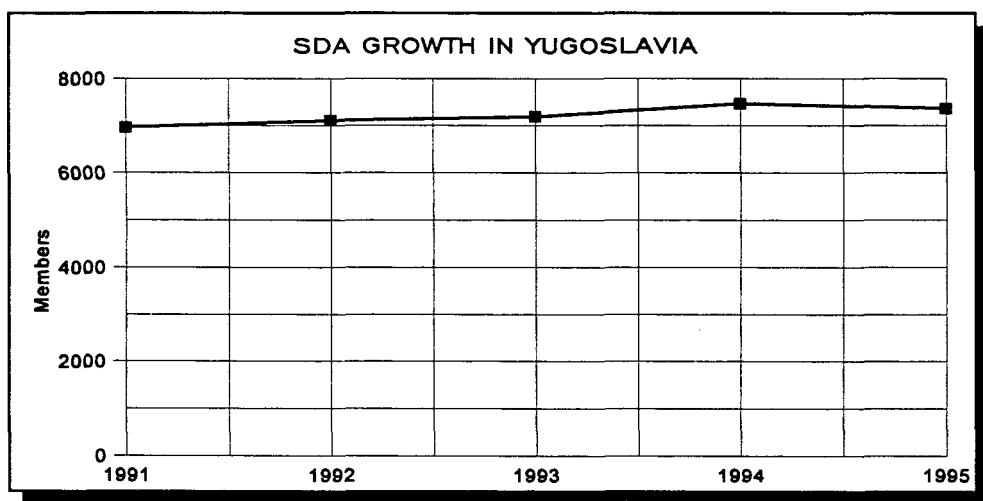


Table: Ratio growth in former Yugoslavia (1981-1991) and Yugoslavia (1991-1995)

Thanks again for your help with this important study.
Your colleague in Christ,

Rade Milosavljević
500 Garland C-5
Berrien Springs, MI. 49103

Your name (please print) _____

PS. Please return this questionnaire to me by April 25, 1996: Božidara Adzije 4, 11000 Belgrade. If you have any question or objection you may add it on the back of this page. Thanks!

ANKETA

HRIŠĆANSKA ADVENTISTIČKA CRKVA JUGO-ISTOČNA EVROPSKA UNIJA - BEOGRAD

RAST HRIŠĆANSKE ADVENTISTIČKE CRKVE U BIVŠOJ JUGOSLOVENSKOJ UNIJI I JUGO-ISTOČNO EVROPSKOJ UNIJI

Mart 18, 1996

Andrews University
Berrien Springs, MI. 49104

Dragi kolega,

Želim Ti svako dobro i uspeh u radu za Boga!

Živimo u vreme velikih promena i verujem da se slažeš da je želja svih nas da naše crkve što brže rastu. U prošlosti, pa i danas, Bog je često blagosiljao svoju Crkvu posebnim rastom u takvim prilikama. Uprkos bolu koji smo doživeli u našoj zemlji u poslednjih pet godina, ljudi su se rado odazivali da čuju vesti o Isusu Hristu. Naša Crkva u Jugoslaviji je deo tog rasta kroz Hristovu milost. Ustvari, mi smo na kraju istorije greha kada će reči iz Jevandolja po Mateju 24, 14 koje je Isus izgovorio uskoro postati stvarnost.

Ja sam ovaj istraživački projekat kao deo svoje disertacije otpočeo sa namerom da bolje razumemo kako Crkva može da rste. To je ustavari razlog za ovu anketu. Ovo nije nikakav test. To je istraživačka anketa koja obuhvata poseban period od petnaest godina-od 1981. do 1995. godine. U toku ovog razdoblja imali smo godine sa visokim (1982. i posle 1991), i sa niskim rastom (1986). Ova anketa treba da istraži zašto je Hrišćanska adventistička crkva u bivšoj i sadašnjoj Jugoslaviji naročito rasla tokom nekih, stagnirala, ili čak opadala tokom drugih godina.

Na starnicama koje slede, videćeš anketu sa pitanjima (faktorima) proizašlim iz činilaca koji su uticali na rast Adventističke crkve. Pročitaj pažljivo anketu i odgovori na svako pitanje. Tvoj doprinos je vrlo važan. Molim Te izdvoj deset do petnaest minuta i pomози da bolje shvatimo koji su činioci (faktori), po Tvom mišljenju, najviše uticali na rast Crkve u našoj zemlji.

Molim Te budi ljubazan pa ovu ispunjenu anketu donesi za vreme evangelizacije "Novi Mir" u Beogradu ili pošalji na sledeću adresu: Rade Milosavljević, Božidara Adžije 4, 11000 Beograd, do 25. 4. 1996. Ukoliko si sprečen, molim Te pošalji onda ispunjenu anketu na dole naznačenu adresu do 15. maja 1996. godine.

Zahvalan na Tvojoj saradnji ostajem,
Tvoj brat u Hristu,

Rade Milosavljević
500 Garland C-5, Berrien Springs MI. 49103

Broj _____

Ime Oblasti i Crkve _____

KAKO JE HRIŠĆANSKA ADVENTISTIČKA CRKVA U BIVŠOJ JUGOSLAVIJI RASLA OD 1981-1990

Molim Te **zaokruži** u ovom odseku odgovarajući broj za svako pitanje. Po Tvom mišljenju, koliko su ovi faktori pomogli Hrišćanskoj adventističkoj crkvi da raste?

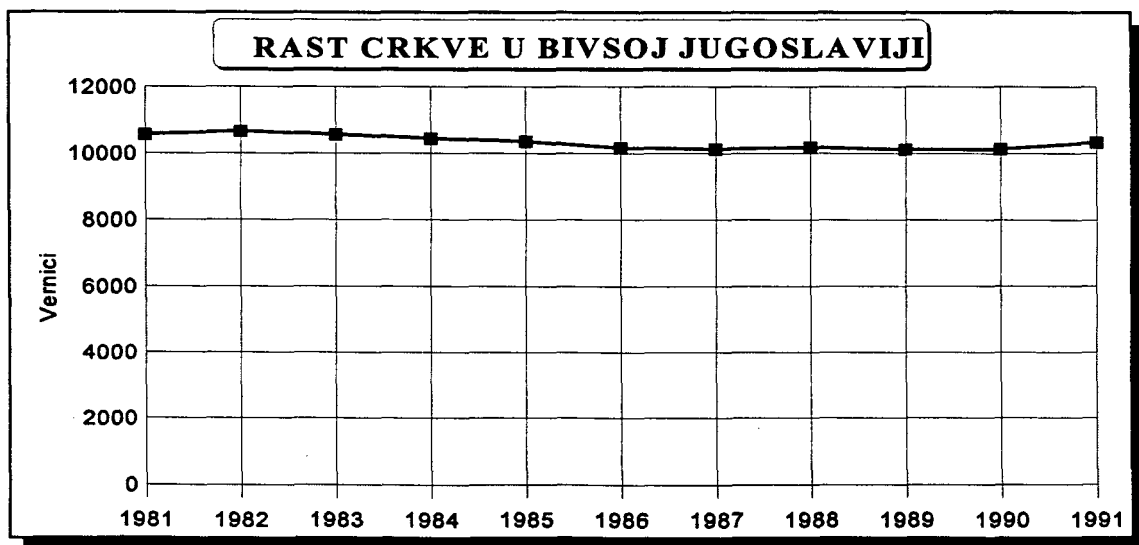
	5	4	3	2	1	0
	VEOMA	MNOGO	SASVIM	NEŠTO	SKORO	NIKAKO
	MNOGO		MALO		NIŠTA	
I. CRKVENI FAKTORI						
1. Javna predavanja/evangelizacije.	0	1	2	3	4	5
2. Zadobijanje ljudi u novim mestima.	0	1	2	3	4	5
3. Služba za druge (Zdravstveno-evandjeoski rad, ADRA, 5-dnevni plan protiv pušenja, druge akcije).	0	1	2	3	4	5
4. Vrednost porodičnog života.	0	1	2	3	4	5
5. Obučavanje i uključivanje vernika u službu.	0	1	2	3	4	5
6. Literarni evandjelisti/kolporteri.	0	1	2	3	4	5
7. Duhovni život crkve.	0	1	2	3	4	5
8. Javni molitveni sastanci.	0	1	2	3	4	5
9. Odnos između vodstva i propovednika.	0	1	2	3	4	5
10. Biblijski rad propovednika.	0	1	2	3	4	5
11. Biblijski rad vernika.	0	1	2	3	4	5
12. Vodje ostaju dugo na položaju.	0	1	2	3	4	5
13. Vodje nerado odlaze iz administracije u okrug.	0	1	2	3	4	5
14. Proučavanje biblijske pouke u Subotnoj školi.	0	1	2	3	4	5
15. Novi vernici u crkvi.	0	1	2	3	4	5
16. Kvalitet omladinskih i dečjih program.	0	1	2	3	4	5

17. Proučavnje doktrine.	0	1	2	3	4	5
18. Dopisna biblijska škola.	0	1	2	3	4	5
19. Uticaj medijskih sredstava (radio, TV, štampa i drugo).	0	1	2	3	4	5
20. Kvalitet propovedi.	0	1	2	3	4	5
21. Drugo _____	0	1	2	3	4	5

II DRUŠTVENI FAKTORI

1. Neizvesna politička situacija posle Tita.	0	1	2	3	4	5
2. Društveno-ekonomske promene posle Tita.	0	1	2	3	4	5
3. Hrišćanska adventistička crkva priznata kao crkva.	0	1	2	3	4	5
4. Kvalitet moralnih vrednosti u društvu.	0	1	2	3	4	5
5. Političke promene u sadašnjim Istočno-evropskim zemljama.	0	1	2	3	4	5
6. Pad komunizma u bivšoj Jugoslaviji.	0	1	2	3	4	5
7. Vrednost porodičnog života u društvu.	0	1	2	3	4	5
8. Neizvesna politička situacija pre rata (1991).	0	1	2	3	4	5
9. Ljudi u društvu imaju visoko mišljenje o našoj crkvi.	0	1	2	3	4	5
10. Selidba ljudi iz unutrašnjosti u gradsko-industrijska naselja.	0	1	2	3	4	5
11. Drugo _____	0	1	2	3	4	5

GRAFIKON RASTA: 1981-1991



HRIŠĆANSKA ADVENTISTIČKA CRKVA POSLE RATA

Poslednje godine u našoj zemlji (1991-1995) bile su vrlo teške i neizvesne. Bog je ipak čuvao i vodio svoj narod. Za to vreme Hrišćanska adventistička crkva u našoj zemlji doživela je poseban rast. To možeš videti na ovom grafikonu. Po Tvom mišljenju, koji su činioci (faktori) najviše delovali na rast crkve u našoj zemlji zadnjih pet godina?

Molim Te vrati se ponovo anketnoj listi koja je na stranicama jedan i dva. Obeleži sada znakom () samo po tri činioca (faktora) za svaki odsek (I Crkveni faktori i II Društveni faktori), za koje Ti misliš da su najviše uticali na rast adventističke Crkve u sadašnjoj Jugoslaviji zadnjih pet godina.

GRAFIKON RASTA: 1991-1995

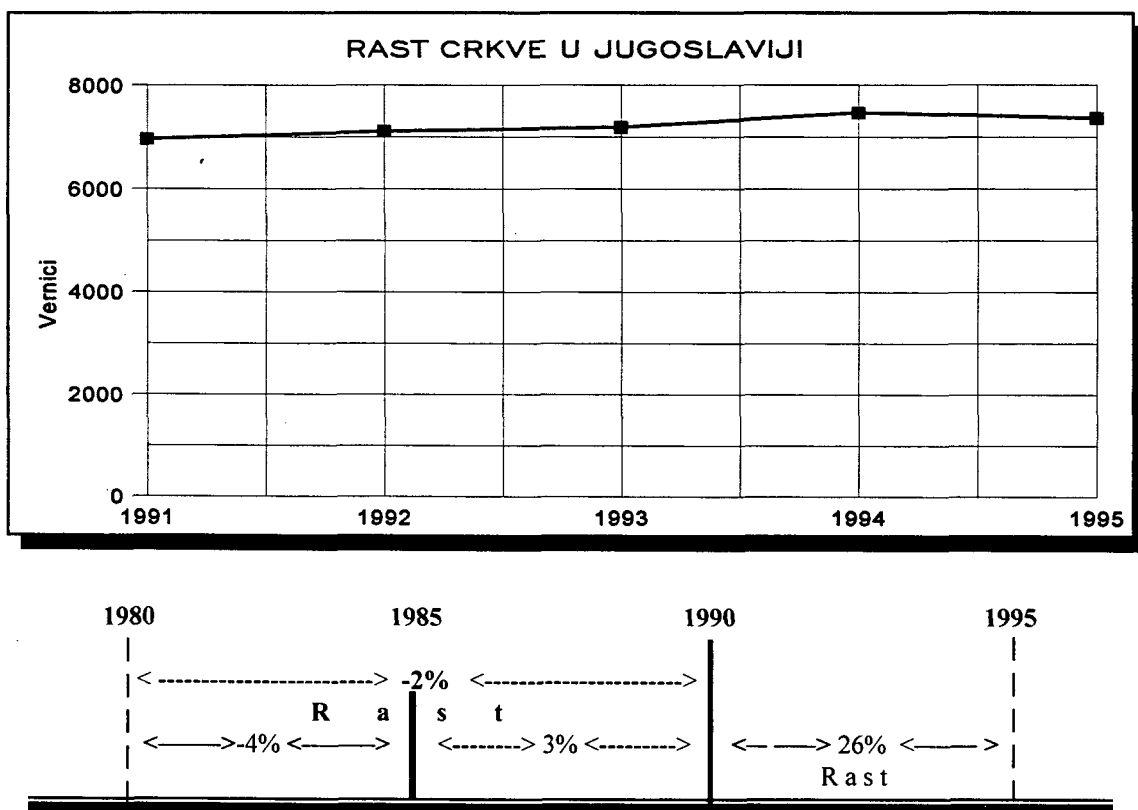


TABELA: Procenat rasta u bivšoj Jugoslaviji (1980-1990) i Jugoslaviji (1991-1995)

Hvala još jednom na Tvojoj pomoći za ovo istraživanje. Tvoj kolega u Hristu,

Rade Milosavljević
500 Garland C-5,
Berrien Springs, MI. 49103

Tvoje ime (štampanim slovima) _____

PS. Molim Te pošalji ili donesi mi ovu ispunjenu anketu do 25 Aprila 1996: Božidara Adžije 4, 11000 Beograd. Bilo koje pitanje, dopunu ili primedbu možeš dopisati na poledini ove stranice. Hvala!

QUESTIONNAIRE

SEVENTH-DAY ADVENTIST CHURCH: CROATIAN-SLOVENIAN CONFERENCE - ZAGREB

GROWTH OF THE SDA CHURCH IN FORMER YUGOSLAVIAN UNION CONFERENCE AND CROATIAN-SLOVENIAN CONFERENCE

Date: March 18, 1996

Andrews University
Berrien Springs, MI. 49104

Dear colleague,

May the Lord bless you and guide you!

In times of great changes, the desire of all of us is that our churches have a rapid growth. God often blesses His church with rapid growth in such circumstances, in the past and now too. Despite the pain we have seen in your country in the last five years, the people have been very responsive to the positive advent message of Jesus. The church in your country is a part of that great hope through the power of Christ. Frankly, we are in the final countdown of history of sin where the words from Matthew 24:14 would become very soon a present reality.

To better understand how the church grows, I have become involved in the research project as part of my dissertation that looks at this growth. That is the reason for this questionnaire. This is not a test with any right and wrong answers. It is a research questionnaire focusing on the fifteen-year period from 1981 to 1995. During this time we had years with high growth (e.g., 1982, and after 1991) and low growth (e.g., 1986). This questionnaire seeks to identify why the Seventh-day Adventist Church in the former and present Croatian-Slovenian Conference grew rapidly during some years and more slowly, or even declined, during others.

On the following pages, you will see the questionnaire form with factors that influenced SDA church growth. First read through the questionnaire and then fill out every question. Your input is really important. Please take ten to fifteen minutes of your time to help me understand which factors you consider most influential for the growth of the church in your country.

Please be kind and send or bring your completed form to your Conference president, Zdenko Hlišć-Bladt, by May 15 1996, at the following address: Prilaz Gjura Deželića 77, 10000 Zagreb, who will, in turn, send it to me.

Thank you for your cooperation.

Your brother in Christ,

Rade Milosavljević
500 Garland C-5, Berrien Springs, MI. 49103

Code _____

Name of Conference and Church _____

HOW DID THE SDA CHURCH IN FORMER YUGOSLAVIA GROW FROM 1981-1990?

In this section please **circle** the appropriate number for each item. In your opinion, how much did this factor help the SDA church to grow?

- 5 VERY MUCH _____
 4 A LOT _____
 3 QUITE A BIT _____
 2 SOME _____
 1 ALMOST NOTHING _____
 0 NOT AT ALL _____

I. FACTORS IN THE CHURCH

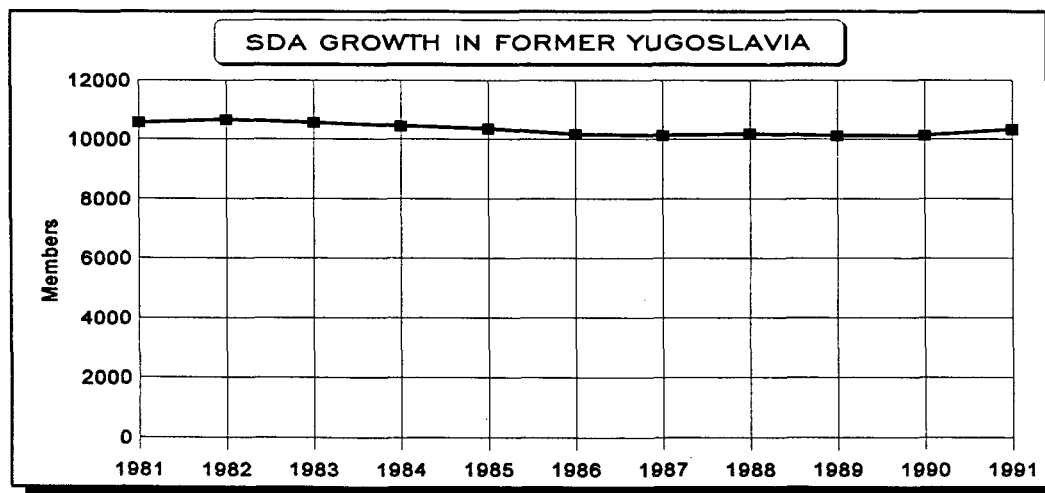
- | | 0 | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|---|
| 1. Public evangelism meetings. | 0 | 1 | 2 | 3 | 4 | 5 |
| 2. Target of unreached people in new places. | 0 | 1 | 2 | 3 | 4 | 5 |
| 3. Community outreach programs (e.g., Stop-smoking, ADRA, health, other actions). | 0 | 1 | 2 | 3 | 4 | 5 |
| 4. Our high values of family life. | 0 | 1 | 2 | 3 | 4 | 5 |
| 5. Adequate understanding of how to involve lay people in ministry. | 0 | 1 | 2 | 3 | 4 | 5 |
| 6. Literature evangelism. | 0 | 1 | 2 | 3 | 4 | 5 |
| 7. Spiritual life of the church. | 0 | 1 | 2 | 3 | 4 | 5 |
| 8. Public prayer meetings. | 0 | 1 | 2 | 3 | 4 | 5 |
| 9. Relationship between union/conference leaders and pastors. | 0 | 1 | 2 | 3 | 4 | 5 |
| 10. Bible studies given by pastors. | 0 | 1 | 2 | 3 | 4 | 5 |
| 11. Lay Bible studies. | 0 | 1 | 2 | 3 | 4 | 5 |
| 12. Leaders in our church staying too long in the same position. | 0 | 1 | 2 | 3 | 4 | 5 |
| 13. Leaders having difficulty going from administration back to the field | 0 | 1 | 2 | 3 | 4 | 5 |
| 14. Study of Sabbath School lessons. | 0 | 1 | 2 | 3 | 4 | 5 |
| 15. New members in the church. | 0 | 1 | 2 | 3 | 4 | 5 |
| 16. Quality of youth and children's programs. | 0 | 1 | 2 | 3 | 4 | 5 |

17. Quality of teaching doctrines.	0	1	2	3	4	5
18. Bible correspondence school.	0	1	2	3	4	5
19. Media in the church and mission.	0	1	2	3	4	5
20. Quality of sermons.	0	1	2	3	4	5
21. Others _____	0	1	2	3	4	5

II FACTORS IN THE SOCIETY

1. Uncertain political situation after Tito.	0	1	2	3	4	5
2. Socioeconomic changes after Tito.	0	1	2	3	4	5
3. Name recognition of SDA as the church..	0	1	2	3	4	5
4. Quality of moral values in society.	0	1	2	3	4	5
5. Political changes in present Eastern European countries.	0	1	2	3	4	5
6. Fall of communism in the former Yugoslavia.	0	1	2	3	4	5
7. Values of family life in society.	0	1	2	3	4	5
8. Uncertain political situation before war (1991).	0	1	2	3	4	5
9. People in our community having a high opinion of our church.	0	1	2	3	4	5
10. Migration from a rural-agrarian to an urban-industrial society.	0	1	2	3	4	5
11. Others _____	0	1	2	3	4	5

THE GRAPH OF GROWTH: 1981-1991

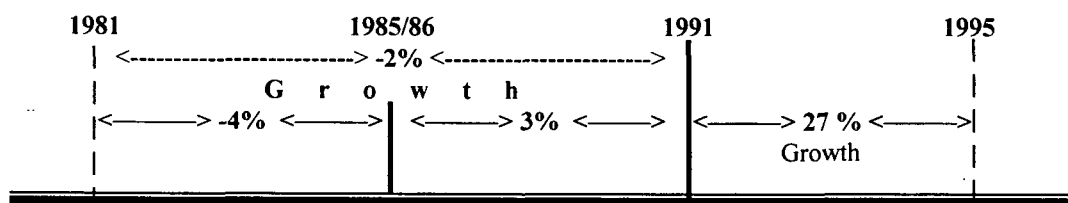
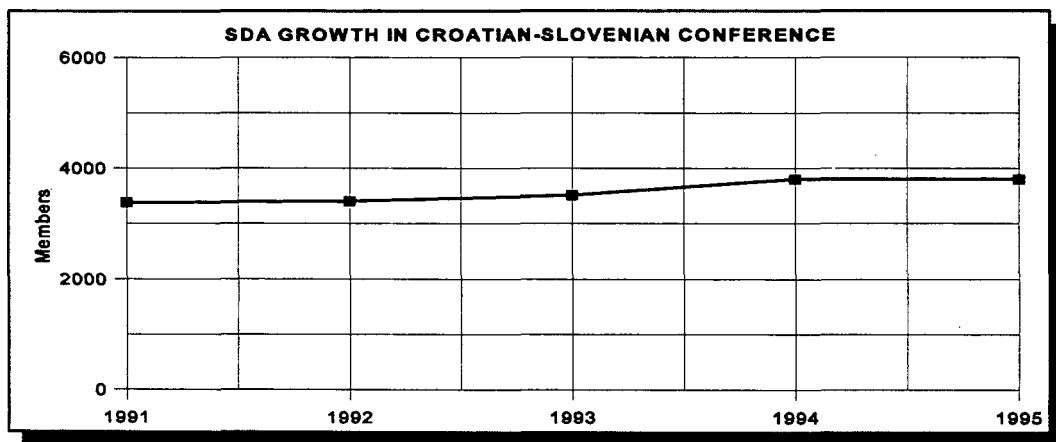


THE SDA CHURCH AFTER THE WAR

The last five years of the war in our country (1991-1995) were very difficult and uncertain. However, God took care and led His people. During that time the Seventh-day Adventist Church in Croatia and Slovenia had high growth. You can see that growth in the graph on this page. In your opinion, which factor was most influential for the growth of church in your country?

Please go back to the questionnaire on the previous pages 1 and 2 and mark an () by only **three factors** in each section (I Factors in the Church and II Society), which you think are most influential for the growth in present Croatia and Slovenia during the last 5 years.

THE GRAPH OF GROWTH: 1991-1995



Ratio growth in former Yugoslavia (1981-1991) and Croatian-Slovenian Conference (1991-1995)

Thanks again for your help with this important study.
Your colleague in Christ,

Rade Milosavljević
500 Garland C-5
Berrien Springs, MI. 49103

Your name (please print) _____

**PS. Please return this questionnaire on time, to your Conference president, by May 15, 1996.
If you have any question or objection you may add it on the back of this page. Thanks!**

ANKETA

KRŠĆANSKA ADVENTISTIČKA CRKVA HRVATSKO-SLOVENSKA KONFERENCIJA: ZAGREB

RAST KRŠĆANSKE ADVENTISTIČKE CRKVE U BIVŠOJ JUGOSLAVENSKOJ UNIJI I HRVATSKO-SLOVENSKOJ KONFERENCIJI

Ožujak 18, 1996

Andrews University
Berrien Springs, MI 49104

Dragi kolega,

Želim Ti svako dobro i uspjeh u radu za Boga!

Živimo u vrijeme velikih promjena i vjerujem da se slažeš da je želja svih nas da naše crkve što brže rastu. U prošlosti, pa i danas, Bog je često blagosiljao svoju crkvu sa osobitim rastom u takvim prilikama. Uprkos bolu koga smo vidjeli u Tvoj zemlji u posljednjih 5 godina, ljudi su bili vrlo prijemljivi ka pozitivnoj adventnoj vijesti o Isusu. Crkva u Tvoj zemlji je dio tog rasta kroz Kristovu milost. Ustvari, mi smo na kraju povjesti grijeha kada će riječi iz jevanđelja po Mateju 24, 14 koje je Isus izgovorio uskoro postati stvrnost.

Ja sam otpočeo ovaj istraživački projekt kao dio moje disertacije sa namjerom da bolje razumijemo kako crkva može da raste. To je ustvari razlog za ovu anketu. Ovo nije nikakav test sa točnin i netočnim odgovorima. To je istraživačka anketa koja obuhvata osobito period od petnaest godina-počevši od 1981 do 1995 godine. Za vrijeme ovog perioda mi smo imali godine sa visokim rastom (1982. i nakon 1991.), i sa niskim rastom (1986). Ova anketa ima za cilj da istraži zašto je Kršćanska adventistička crkva u bivšoj Jugoslaviji i sadašnjoj Hrvatsko-Slovenskoj Konferenciji izuzetno rasla tijekom nekih godina, stagnirala, ili čak opadala tijekom drugih.

Na stranicama koje slijede, Ti ćeš vidjeti anketu sa pitanjima (faktorima) koja su utjecala na rast adventističke crkve. Pročitaj pažljivo anketu i odgovori na svako pitanje. Tvoj doprinos je vrlo važan. Molim te uzmi deset do petnaest minuta od svog dragocjenog vremena i pomoz mi da bolje razumjemo koji su faktori, po tvom mišljenju, najviše utjecali na rast crkve u Tvoj zemlji.

Molim Te pošalji ovu ispunjenu anketu svome predsjedniku Konferencije, Zdenko Hlišć-Bladt, do 15 svibnja, na slijedecu adresu: Prilaz Gjura Deželića 77, 10000 Zagreb, a on će zatim sve poslati meni.

Zahvalan na Tvoj suradnji ostajem
Tvoj brat u Kristu,

Rade Milosavljević
500 Garland C-5, Berrien Springs, MI 49103

Broj _____

Ime Konferencije i Crkve _____

KAKO JE KRŠĆANSKA ADVENTISTIČKA CRKVA U BIVŠOJ JUGOSLAVIJI RASLA OD 1981-1990?

Molim Te **zaokruži** u ovom odsjeku odgovarajući broj za svako pitanje. Po Tvom mišljenju, koliko su ovi faktori pomogli Kršćanskoj adventističkoj crkvi da raste?

- 5 VEOMA MNOGO
4 MNOGO
3 SASVIM MALO
2 NEŠTO
1 SKORO NIŠTA
0 NIKAKO

I. CRKVENI FAKTORI

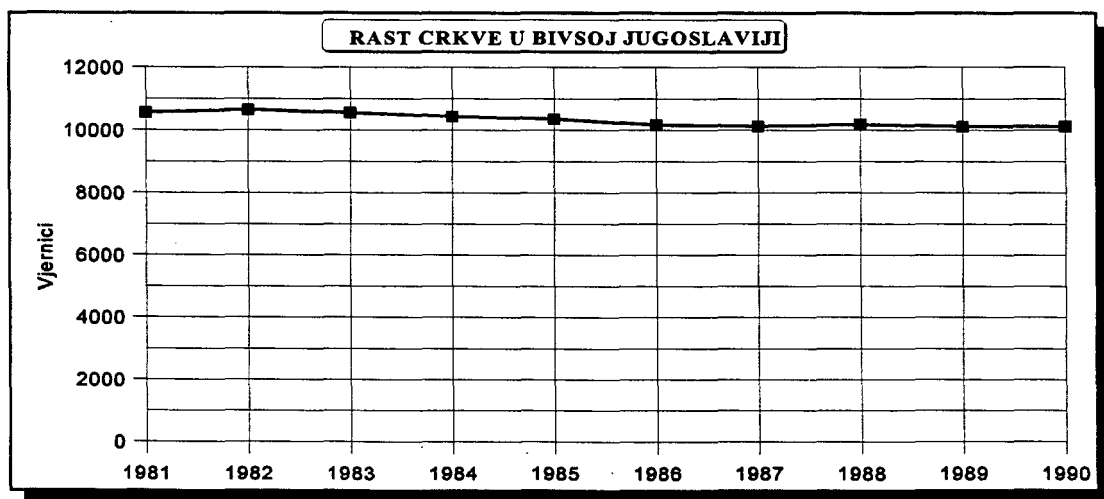
	0	1	2	3	4	5
1. Javna predavanja/evangelizacije.	0	1	2	3	4	5
2. Zadobijanje ljudi u novim mjestima.	0	1	2	3	4	5
3. Služba za druge (Zdravstveno-evandjeoski rad, ADRA, 5-dnevni plan protiv pušenja, druge akcije).	0	1	2	3	4	5
4. Vrijednost porodičnog života	0	1	2	3	4	5
5. Obučavanje i uključivanje vjernika u službu.	0	1	2	3	4	5
6. Literalni evanđelisti/kolporteri.	0	1	2	3	4	5
7. Duhovni život crkve.	0	1	2	3	4	5
8. Javni molitveni sastanci.	0	1	2	3	4	5
9. Odnos između vodstva i propovjednika.	0	1	2	3	4	5
10. Biblijski rad propovjednika.	0	1	2	3	4	5
11. Biblijski rad vjernika.	0	1	2	3	4	5
12. Vođe ostaju dugo na položaju.	0	1	2	3	4	5
13. Vođe nerado odlaze iz administracije u okrug.	0	1	2	3	4	5
14. Proučavanje biblijske pouke u Subotnoj školi.	0	1	2	3	4	5
15. Novi vjernici u crkvi.	0	1	2	3	4	5
16. Kvalitet omladinskih i dječjih programa.	0	1	2	3	4	5

17. Proučavanje doktrine.	0	1	2	3	4	5
18. Dopisna biblijska škola.	0	1	2	3	4	5
19. Utjecaj medijskih sredstava (radio, TV, štampa i drugo).	0	1	2	3	4	5
20. Kvalitet propovjedi.	0	1	2	3	4	5
21. Drugo _____	0	1	2	3	4	5

II. DRUŠTVENI FAKTORI

1. Neizvjesna politička situacija poslije Tita.	0	1	2	3	4	5
2. Društveno ekonomske promjene poslije Tita.	0	1	2	3	4	5
3. Krišćanska adventistička crkva priznati kao crkva.	0	1	2	3	4	5
4. Kvalitet moralnih vrijednosti u društvu.	0	1	2	3	4	5
5. Političke promjene u sadašnjim Istočno-evropskim zemljama.	0	1	2	3	4	5
6. Pad komunizma u bivšoj Jugoslaviji.	0	1	2	3	4	5
7. Vrijednost obiteljskog života u društvu.	0	1	2	3	4	5
8. Neizvjesna politička situacija prije rata (1991).	0	1	2	3	4	5
9. Ljudi u društvu imaju visoko mišljenje o našoj crkvi.	0	1	2	3	4	5
10. Selidbe ljudi iz unutrašnjosti u gradsko-industrijska naselja.	0	1	2	3	4	5
11. Drugo _____	0	1	2	3	4	5

GRAFIKON RASTA: 1981-1990



KRŠĆANSKA ADVENTISTIČKA CRKVA POSLIJE RATA

Posljednje godine rata (1991-1995) u Tvojim zemlji bile su vrlo teške i neizvjesne. Bog je ipak vodio i čuvao svoj narod. Za to vrijeme Kršćanska adventistička crkva u Hrvatskoj i Sloveniji doživjela je rast. To možeš vidjeti na ovom grafikonu. Po Tvom mišljenju, koji su faktori najviše djelovali na rast crkve u Tvojim zemlji posljednjih pet godina (1991-1995)?

Molim Te vrati se ponovo anketnoj listi koja je na stranicama jedan i dva. Obelježi sada znakom () samo po tri faktora za svaki odsjek (I Crkveni faktori i II Društveni faktori), za koje Ti misliš da su najviše utjecali na rast adventističke crkve u Hrvatskoj i Sloveniji zadnjih pet godina.

GRAFIKON RASTA: 1991-1995

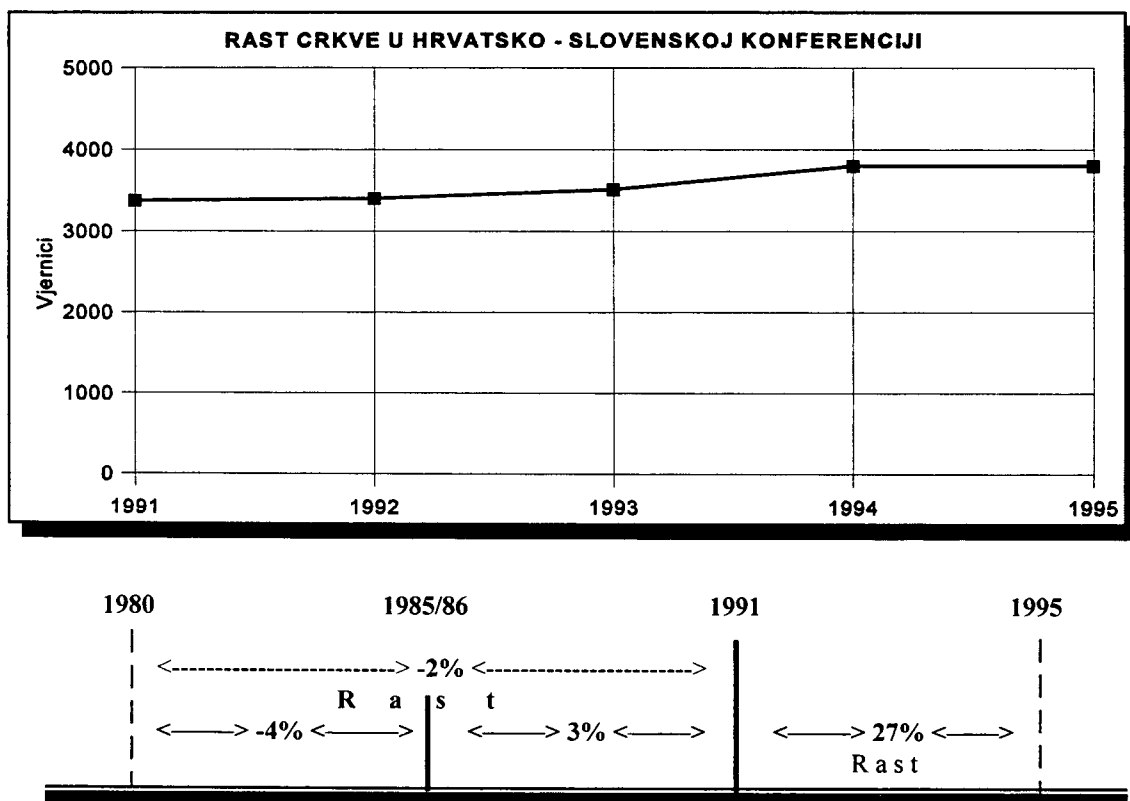


Tabela: Postotak rasta u bivšoj Jugoslaviji (1980-1990) i Hrvatsko-Slovenskoj Konferenciji (1991-1995)

Hvala još jednom na Tvojim pomoći za ovo istraživanje.
Tvoj kolega u Kristu,

Rade Milosavljević
500 Garland C-5
Berrien Springs, MI 49103

Tvoje ime (štampanim slovima) _____

PS. Molim Te vrati ispunjenu anketu na vrijeme tvome predsjedniku Konferencije do 15 svibnja 1996. Bilo koje pitanje, dopunu ili primjedbu možeš dopisati na poledini ove stranice. Hvala!

APPENDIX H

LETTERS

LETTER TO CROATIAN-SLOVENIAN PRESIDENT

Ožujak 18, 1996

Rade Milosavljević
500 Garland C-5, Berrien Springs, MI 49103, USA

Dragi Zdenko,

Tebi i Tvome domu mir i svaku radost od Boga!

Evo godina dana je skoro prosla od kada smo se videli ovde na Endrusu. Bilo mi je drago razovarati sa Tobom. Nadam se ako Bog da bice ponovo prilike. Pre svega želim da Te podsetim na kratak razgovor koji smo vodili u vezi sa mojom anketom i zamolim da mi pomogneš da istu koju Ti šaljem uradimo uspešno sa kolegama u Tvojoj konferenciji. Ona je deo moje disertacije i važna je ne samo za mene nego isto tako i za Tvoju konferenciju. Ovo pismo je posebno namenjeno Tebi kao najodgovornijem koji treba biti najpre informiran. Sve informacije vezane za anketu nalaze se mahom u pismu ankete i nadam se da će kolege to razumeti i na vreme odgovoriti. Ove druge informacije su više tehničko-organizacione prirode za koje trebam Tvoju pomoć i zahvalnost. One su sledeće:

1. U ovu anketu treba uključiti sve pastore kao i penzionere.
2. Na prvoj stranici u gornjem levom uglu ankete je - broj. Svaki kolega treba da dobije ovu anketu pod određenim brojem koji ćete mu Vi upisati (Ti budi najpre zaveden pod brojem jedan kao predsednik, a onda redom dopisujete brojeve za svakog propovednika).
3. Šaljem Ti jedan primerak na vašem jeziku. Molim Te umnoži toliko koliko Vam tačno treba (ne zaboravi da svaki primerak zavedeš pod brojem).
4. Svi možda neće vratiti ispunjenu anketu ali ja trebam znati koliko propovednika je dobilo anketni list. Molim Te naznači mi to u pismu.
5. 15 maj/svibanj je zadnji dan kada trebate dobiti nazad ispunjene ankete. Nastoj molim Te da u skladu sa svojim vremenom dobijem ispunjene anketne listove na vreme.
6. Ja ne znam kako ćeš Ti sve organizovati (možda preko sekretara za misionstvo za vreme obračuna ili sl.) ali unapred Ti zahvaljujem za svaki napor.
7. Sve troškove ću rado snositi.
8. Kad dobijete ispunjene anketne listove od kolega, posalji sve na moju gore naznacenu adresu.
9. Pogledaj najpre anketu, a onda možeš objasniti i ohrabriti kolege za rast crkve koji ste postigli u zadnjih pet godina (27%). Čestitam!

Hvala Ti puno za sav trud i bratski pozdrav svim kolegama.

Tvoj kolega u Hristu,

Rade Milosavljević

LETTER
TO PASTOR BIBULUVIĆ IN GERMANY

April 4, 1991

Rade Milosavljević
500 Garland C-5
Berrien Springs, MI 49103, USA

Dragi Davide,

Tebi i Tvome domu mir i svaku radost od Boga!

Bilo mi je drago razovarati sa svojim starim drugom. Nadam se ako Bog da biće neke zgodne prilike da se vidimo i dobro ispričamo. Pre svega želim da Te podsetim na kratak razgovor koji smo vodili u vezi sa mojom anketom i zamolim da mi pomogneš da istu koju Ti šaljem uradimo uspešno sa kolegama u Evropi (Nemakoj, Austriji, Francuskoj i Švedskoj) Ona je deo moje disertacije i važna mi je, a nadam se informativno i za Vas. Treba se, stari druže, podsetite gde i kako smo radili nekada. Ovo pismo je namenjeno Tebi koji treba biti najpre informiran. Sve informacije vezane za anketu, nalaze se mahom u pismu ankete i nadam se da će kolege to razumeti i na vreme mi odgovoriti. Ove druge informacije su više tehničko-organizacione prirode za koje trebam Tvoju pomoć i zahvalnost. One su sledeće:

1. U ovu anketu treba uključiti sve pastore iz stare Juge koji su radili u bilo kojoj oblasti.
2. Na prvoj stranici u gornjem levom uglu ankete je - broj. Svaki kolega treba da dobije ovu anketu pod određenim brojem koji ćeš mu Ti upisati (Ti budi najpre zaveden pod brojem jedan, a onda redom dopisuj broj za svakog propovednika).
3. Šaljem Ti dva primerak na oba jezika. Molim Te umnoži koliko Vam tačno treba i svakom pošalji na njegov jezik (ne zaboravi da svaki primerak zavedeš pod brojem).
4. Svi možda neće vratiti ispunjenu anketu ali ja trebam znati koliki broj propovednika je dobio anketni list. Kad završiš, ostani dobar, pa me nazovi telefonom.
5. Sve troškove ću rado snositi.

Hvala Ti puno Davide za sav trud i bratski pozdrav Tvome domu i kolegama.

Tvoj kolega u Hristu,

Rade Milosavljević

LETTER

TO PASTOR ŠVONJA IN AUSTRALIA

April 5, 1996

Rade Milosavljević
500 Garland C-5
Berrien Springs, MI 49103, USA

Dragi Rajko,

Svako dobro i svaku radost od Isusa Tebi i Tvome domu!

Davno je to bilo kada smo se negde videli zadnji put. Svakako u sataroj Yugi-domovini. Nadam se ako Bog da biće ponovo negde neke prilike za susret. Pre tog susreta želim da Te zamolim da mi pomogneš u vezi sa mojom anketom koju Ti šaljem da je uspešno uradimo sa našim kolegama iz bivše Jugoslavije koji su sada u Australiji. Ona je deo moje disertacije i va'na je ne samo za mene nego i za našu crkvu u domovini, a informativno može poslužiti i Vama u dalekoj Australiji. Uostalom treba se podsetiti gde i šta smo nekada radili. Pismo je posebno namenjeno Tebi kao kolegi koga poznajem i čiju sam adresu dobio ovde na Endrusu od vašeg Danijela. Sve informacije vezane za anketu nalaze se mahom u pismu ankete i nadam se da će kolege to razumeti i na vreme odgovoriti. Ove druge informacije su više tehničko-organizacione prirode za koje trebam Tvoju pomoć i zahvalnost. One su sledeće:

1. U ovu anketu treba uključiti sve naše pastore kao i penzionere koji su tamo.
2. Na prvoj stranici u gornjem levom uglu ankete je - broj. Svaki kolega treba da dobije ovu anketu pod određenim brojem koji ćeš mu upisati (Ti budi zaveden pod brojem jedan a onda redom dopiši broj za svakog propovednika).
3. Šaljem Ti dva primerak na oba jezika. Molim Te Rajko umnoži ovu anketu i pošalji svakom propovedniku na njegov jezik (ne zaboravi da svaki primerak zavedeš pod brojem).
4. Svi možda neće vratiti ispunjenu anketu ali ja trebam znati koliko broj propovednika je dobio anketni list. Molim Te naznači mi to u pismu i hvala Ti.
5. 20 maj/svibanj trebam dobiti nazad ispunjene ankete. Nastoj molim Te da u skladu sa svojim vremenom pošalješ anketne listove kolegama na vreme.
6. Sve troškove ću rado snositi.
7. Ispunjenu anketnu listu kolege mogu poslati meni **na gore naznačenu adresu ili ako je Tebi možda lakše, prikupi ih Ti i pošalji na moju adresu.**

Hvala Ti puno za sav trud i bratski pozdrav svim kolegama.

Tvoj kolega u Hristu,

Rade Milosavljević

LETTER
TO PASTOR TASEVSKI IN MACEDONIA

April 4, 1996

Rade Milosavljević
500 Garland C-5
Berrien Springs, MI 49103, USA

Dragi Tasevski,

Želim Ti dobro zdravlje i blagoslov od Boga!

Godina dana je skoro prošla od kada smo se videli ovde na Endrusu. Bilo mi je drago razgovarati sa svojim starim drugom. Nadam se ako Bogda biće i ove godine prilike za ponovni susret. Nikola, pre svega želim da Te zamolim da mi pomogneš da anketu koju Ti šaljem uradimo uspešno sa kolegama u Tvojjoj oblasti-Makedoniji. Kao deo moje disertacije anketa je veoma važna i korisna ne samo za mene nego isto tako i za našu crkvu. Deo toga vidi se po prvi puta kroz ovu anketu. Ovo pismo je posebno namenjeno Tebi kao kolegi koga poznajem i kolegi Đorđu kao predsedniku koje je zadužen za našu crkvu u Makedoniji. Istu anketu šaljem u Srbiju ili ću biti sa Radišom za vreme ove evangelizacije. Sve informacije vezane za anketu nalaze se mahom u pismu ankete i nadam se da će kolege to razumeti i na vreme odgovoriti. Ove druge informacije su više tehničko-organizacione prirode za koje trebam Vašu pomoć i zahvalnost. One su sledeće:

1. U ovu anketu treba uključiti sve pastore i penzionere u Makedoniji.
2. Na prvoj stranici u gornjem levom uglu ankete je - broj. Svaki kolega treba da dobije ovu anketu pod određenim brojem koji ćete mu Vi upisati. (Na primer: Trajkovski treba biti zaveden pod brojem jedan kao predsednik, a onda Ti, broj 2 I tako redom dopisujete brojeve za svakog propovednika).
3. Šaljem Ti samo jedan primerak. Molim Te umno`i toliko koliko Vam tačno treba (ne zaboravi da svaki primerak zavede (pod brojem).
4. Svi možda neće vratiti ispunjenu anketu ali ja trebam znati koliki broj propovednika je dobio anketni list. Napiši mi koliko njih je dobilo i odgovorilo.
5. Do 15 maj trebate Vi dobiti nazad ispunjene anketne listove od kolega. **Nikola, najbolje je da sve ispunjene anketne liste od kolega prikupite i da ih zajedno pošalješ na moju gore naznačenu adresu. Hvala Ti puno!**
6. Sve troškove ću rado snositi.
7. Vaša crkva je isto tako uključena u rast crkve za ovu anketu.
8. Bilo bi dobro objasniti malo kolegama taj dobar rast zadnjih 5 godina 14%.

Hvala Vam puno za trud i bratski pozdrav Tebi, porodici Trajkovski i kolegama.

Tvoj kolega u Hristu,

Rade Milosavljević

APPENIX I

TABLE 20

HOW MUCH DID THESE FACTORS IN THE CHURCH HELP THE SDA CHURCH
IN FORMER YUGOSLAVIA TO GROW: 1981-1991?

(RawData)

	1981-1991	0	1	2	3	4	5
	Factors in the Church	Not At All	Almost Nothing	Some	Quite A Bit	A Lot	Very Much
1	Public evangelism meetings	0	3	3	16	29	24
2	Target of unreached people	0	9	18	25	16	6
3	Community outreach program	1	6	18	15	23	11
4	Our high values of family life	1	6	13	20	24	9
5	Adequate understanding of lay people	0	1	4	20	31	18
6	Literature evangelism	1	5	19	22	21	6
7	Spiritual life of the church	0	1	9	15	26	22
8	Public prayer meetings	1	2	18	23	26	4
9	Relationship union/conference/pastor	1	7	18	19	24	6
10	Bible studies by pastor	0	0	2	11	29	33
11	Lay Bible studies	1	2	9	15	31	17
12	Leaders in the church staying too long in the same position	9	17	16	17	9	3
13	Leaders having difficulty going from administration to the field	19	13	18	9	8	5
14	Study of Sabbath School Lessons	0	5	17	22	29	2
15	New members in the church	0	1	1	12	31	26
16	Quality of youth/children programs	0	3	14	29	23	5
17	Quality of teaching doctrines	0	7	7	26	25	8
18	Bible correspondence school	0	2	12	28	24	9
19	Media in the church and mission	1	17	15	18	19	3
20	Quality of sermons	0	0	4	14	39	17
21	Others	0	0	1	1	9	.7

TABLE 21

HOW MUCH DID THESE FACTORS HELP THE SDA CHURCH
IN FORMER YUGOSLAVIA TO GROW?

N	Factors in the Church 1981-1991	NoR	R e s p o n s e							Response Rate						
			0	1	2	3	4	5	TR	0-1	%	2-3	%	4-5	%	
1	Public evangelism meetings	0	0	3	3	16	29	24	75	3	4	19	25	53	71	
2	Targeting of unreached people	1	0	9	18	25	16	6	74	9	12	43	58	22	30	
3	Community outreach program	1	1	6	18	15	23	11	74	7	9	33	45	34	46	
4	Our high values of family life	2	1	6	13	20	24	9	73	7	10	33	45	33	45	
5	Adequate understanding of lay people	1	0	1	4	20	31	18	74	1	1	24	32	49	66	
6	Literature evangelism	1	1	5	19	22	21	6	74	6	8	41	55	27	36	
7	Spiritual life of the church	2	0	1	9	15	26	22	73	1	1	24	33	48	66	
8	Public prayer meetings	1	1	2	18	23	26	4	74	3	4	41	55	30	41	
9	Relationship union/conf/pastor	0	1	7	18	19	24	6	75	8	11	37	49	30	40	
10	Bible studies given by pastor	0	0	0	2	11	29	33	75	0	0	13	17	62	83	
11	Lay Bible studies	0	1	2	9	15	31	17	75	3	4	24	32	48	64	
12	Leaders in the church staying long	4	9	17	16	17	9	3	71	26	37	33	46	12	17	
13	Leaders having difficulty going back	3	19	13	18	9	8	5	72	32	44	27	38	13	18	
14	Study of Sabbath School Lessons	0	0	5	17	22	29	2	75	5	7	39	52	31	41	
15	New members in the church	4	0	1	1	12	31	26	71	1	1	13	18	57	80	
16	Quality of the youth/children program	1	0	3	14	29	23	5	74	3	4	43	58	28	38	
17	Quality of teaching doctrines	2	0	7	7	26	25	8	73	7	10	33	45	33	45	
18	Bible correspondence school	0	0	2	12	28	24	9	75	2	3	40	53	33	44	
19	Media in the church and mission	2	1	17	15	18	19	3	73	18	25	33	45	22	30	
20	Quality of sermons	1	0	0	4	14	39	17	74	0	0	18	24	56	76	
21	Others	57	0	0	1	1	9	7	18	0	0	2	11	16		

TABLE 22

HOW MUCH DID THESE FACTORS IN THE CHURCH HELP THE SDA
CHURCH IN FORMER YUGOSLAVIA TO GROW?

N	The Weakest and the Strongest Factors 1981-1991	R e s p o n s e							Weakest Factors		Strongest Factors	
		0	1	2	3	4	5	TR	0-1	%	4-5	%
1	Public evangelism meetings	0	3	3	16	29	24	75	3	4	53	71
2	Target of unreached people in new places	0	9	18	25	16	6	74	9	12	22	30
3	Community outreach programs	1	6	18	15	23	11	74	7	9	34	46
4	Our high values of family life	1	6	13	20	24	9	73	7	10	33	45
5	Adequate understanding of lay people	0	1	4	20	31	18	74	1	1	49	66
6	Literature evangelism	1	5	19	22	21	6	74	6	8	27	36
7	Spiritual life of the church	0	1	9	15	26	22	73	1	1	48	66
8	Public prayer meetings	1	2	18	23	26	4	74	3	4	30	41
9	Relationship between union/conference/pastor	1	7	18	19	24	6	75	8	11	30	40
10	Bible studies given by pastors	0	0	2	11	29	33	75	0	0	62	83
11	Lay Bible studies	1	2	9	15	31	17	75	3	4	48	64
12	Leaders in the church staying long in the position	9	17	16	17	9	3	71	26	37	12	17
13	Leaders having difficulty going back to the field	19	13	18	9	8	5	72	32	44	13	18
14	Study of Sabbath School Lessons	0	5	17	22	29	2	75	5	7	31	41
15	New members in the church	0	1	1	12	31	26	71	1	1	57	80
16	Quality of the youth/children programs	0	3	14	29	23	5	74	3	4	28	38
17	Quality of teaching doctrines	0	7	7	26	25	8	73	7	10	33	45
18	Bible correspondence school	0	2	12	28	24	9	75	2	3	33	44
19	Media in the church and mission	1	17	15	18	19	3	73	18	25	22	30
20	Quality of sermons	0	0	4	14	39	17	74	0	0	56	76
21	Others	0	0	1	1	9	7	18	0	0	16	

TABLE 23

THE MOST DECREASING FACTORS OF GROWTH IN FORMER YUGOSLAVIA

N	The Weakest Factors in the Church 1981-1991	R e s p o n s e						TR	Weakest Factors	
		0	1	2	3	4	5		0-1	%
1	Leaders having difficulty going back to the field	19	13	18	9	8	5	72	32	44
2	Leaders in the church staying long in the position	9	17	16	17	9	3	71	26	37
3	Media in the church and mission	1	17	15	18	19	3	73	18	25
4	Targeting of unreached people in new places	0	9	18	25	16	6	74	9	12
5	Relationship between union/conference/pastor	1	7	18	19	24	6	75	8	11
6	Community outreach programs	1	6	18	15	23	11	74	7	9
7	Our high values of family life	1	6	13	20	24	9	73	7	10
8	Quality of teaching doctrines	0	7	7	26	25	8	73	7	10
9	Literature evangelism	1	5	19	22	21	6	74	6	8
10	Study of Sabbath School Lessons	0	5	17	22	29	2	75	5	7
11	Public evangelism meetings	0	3	3	16	29	24	75	3	4
12	Public prayer meetings	1	2	18	23	26	4	74	3	4
13	Lay Bible studies	1	2	9	15	31	17	75	3	4
14	Quality of the youth/children's programs	0	3	14	29	23	5	74	3	4
15	Bible correspondence school	0	2	12	28	24	9	75	2	3
16	Adequate understanding of lay people	0	1	4	20	31	18	74	1	1
17	Spiritual life of the church	0	1	9	15	26	22	73	1	1
18	New members in the church	0	1	1	12	31	26	71	1	1
19	Bible studies given by pastor	0	0	2	11	29	33	75	0	0
20	Quality of sermons	0	0	4	14	39	17	74	0	0
21	Others	0	0	1	1	9	7	18	0	0

TABLE 24

THE MOST INFLUENTIAL FACTORS OF GROWTH WITHIN
THE CHURCH IN FORMER YUGOSLAVIA

N	The Strongest Factors in the Church 1981-1991	Response							Strongest Factor	
		0	1	2	3	4	5	TR	4-5	%
1	Bible studies given by pastor	0	0	2	11	29	33	75	62	83
2	New members in the church	0	1	1	12	31	26	71	57	80
3	Quality of sermons	0	0	4	14	39	17	74	56	76
4	Public evangelism meetings	0	3	3	16	29	24	75	53	71
5	Adequate understanding of lay people	0	1	4	20	31	18	74	49	66
6	Spiritual life of the church	0	1	9	15	26	22	73	48	66
7	Lay Bible studies	1	2	9	15	31	17	75	48	64
8	Community outreach programs	1	6	18	15	23	11	74	34	46
9	Our high values of family life	1	6	13	20	24	9	73	33	45
10	Quality of teaching doctrines	0	7	7	26	25	8	73	33	45
11	Bible correspondence school	0	2	12	28	24	9	75	33	45
12	Study of Sabbath School Lessons	0	5	17	22	29	2	75	31	41
13	Public prayer meetings	1	2	18	23	26	4	74	30	41
14	Relationship between union/conference/pastor	1	7	18	19	24	6	75	30	40
15	Quality of the youth/children programs	0	3	14	29	23	5	74	28	38
16	Literature evangelism	1	5	19	22	21	6	74	27	36
17	Targeting of unreached people in new places	0	9	18	25	16	6	74	22	30
18	Media in the church and mission	1	17	15	18	19	3	73	22	30
19	Others	0	0	1	1	9	7	18	16	89
20	Leaders having difficulty going back to the field	19	13	18	9	8	5	72	13	18
21	Leaders in the church staying long in the position	9	17	16	17	9	3	71	12	17

TABLE 25

HOW MUCH DID THESE FACTORS HELP THE SDA CHURCH IN
FORMER YUGOSLAVIA TO GROW?

N	Factors in the Society 1981-1991	Response								Response Rate					
		NoR	0	1	2	3	4	5	TR	0 -	%	2 - 3	%	4 - 5	%
1	Uncertain political situation after Tito	1	1	7	10	18	26	12	74	8	11	28	38	38	51
2	Socioeconomic changes after Tito	2	1	3	13	19	24	13	73	4	5	32	44	37	51
3	Name recognition of the SDA church	2	2	9	13	28	18	3	73	11	15	41	56	21	29
4	Quality of moral values in society	1	2	9	13	35	10	5	74	11	15	48	65	15	20
5	Political changes in present E. Europe	1	1	5	9	19	28	12	74	6	8	28	38	40	54
6	Fall of communism in the former Yug	0	0	2	11	26	21	15	75	2	3	37	51	36	48
7	Values of family life in society	1	0	6	18	29	17	4	74	6	8	47	64	21	28
8	Uncertain political situation before war	3	0	1	11	21	31	8	72	1	1	32	44	39	54
9	People having a high opinion of our church	0	0	6	7	29	28	5	75	6	8	36	48	33	44
10	Migration from a rural-agr. to an urban	3	4	7	11	27	19	4	72	11	15	38	53	23	32
11	Others	57	0	0	1	4	3	10	18	0	0	5	28	13	72

TABLE 26

HOW MUCH DID THESE FACTORS IN THE SOCIETY HELP
THE SDA CHURCH IN FORMER YUGOSLAVIA TO GROW?

N	The Weakest and the Strongest Factors 1981-1991	Response						TR	Factors			
		0	1	2	3	4	5		Weakest		Strongest	
									0-1	%	4-5	%
1	Uncertain political situation after Tito	1	7	10	18	26	12	74	8	11	38	51
2	Socioeconomic changes after Tito	1	3	13	19	24	13	73	4	5	37	51
3	Name recognition of SDA as the church	2	9	13	28	18	3	73	11	15	21	29
4	Quality of moral values in society	2	9	13	35	10	5	74	11	15	15	20
5	Political changes in present E. European countries	1	5	9	19	28	12	74	6	8	40	54
6	Fall of communism in the former Yugoslavia	0	2	11	26	21	15	75	2	3	36	48
7	Values of the family life in society	0	6	18	29	17	4	74	6	8	21	28
8	Uncertain political situation before war (1991)	0	1	11	21	31	8	72	1	1	39	54
9	People having a high opinion of our church	0	6	7	29	28	5	75	6	8	33	44
10	Migration from rural-agr. to an urb.-indu. society	4	7	11	27	19	4	72	11	15	23	32
11	Others	0	0	1	4	3	10	18	0	0	13	72

TABLE 27

THE MOST INFLUENTIAL FACTORS OF GROWTH
IN FORMER YUGOSLAVIA

N	Strongest Factors in the Society 1981-1991	R e s p o n s e						Strongest factors	
		0	1	2	3	4	5	TR	%
1	Political changes in present E. European countries	1	5	9	19	28	12	74	40
2	Uncertain political situation before war (1991)	0	1	11	21	31	8	72	39
3	Uncertain political situation after Tito	1	7	10	18	26	12	74	38
4	Socioeconomic changes after Tito	1	3	13	19	24	13	73	37
5	Fall of communism in the former Yugoslavia	0	2	11	26	21	15	75	36
6	People having a high opinion of our church	0	6	7	29	28	5	75	33
7	Migration from a rural-agr. to an urb.-indu. society	4	7	11	27	19	4	72	23
8	Name recognition of SDA as the church	2	9	13	28	18	3	73	21
9	Values of the family life in society	0	6	18	29	17	4	74	21
10	Quality of moral values in society	2	9	13	35	10	5	74	15
11	Others	0	0	1	4	3	10	18	13

TABLE 28

HOW MUCH DID THESE FACTORS HELP THE SDA CHURCH
IN YUGOSLAVIA AFTER THE WAR TO GROW?

N	Factors in the Church 1991-1995	Response				Response Rate	
		NoR	YU	C-S	OT	TR	%
1	Public evangelism meetings	20	18	7	9	34	63
2	Targeting of unreached people in new places	52			2	2	4
3	Community outreach programs	39	8	3	4	15	28
4	Our high values of family life	52	2			2	4
5	Adequate understanding of lay people	33	8	7	6	21	39
6	Literature evangelism	51	1		2	3	6
7	Spiritual life of the church	43	7	4		11	20
8	Public prayer meetings	51	3			3	6
9	Relationship between union/conference/pastor	54				0	0
10	Bible studies given by pastor	35	8	7	4	19	35
11	Lay Bible studies	36	8	8	2	18	33
12	Leaders in the church staying long in the position	54				0	0
13	Leaders having difficulty going back to the field	54				0	0
14	Study of Sabbath School Lessons	54				0	0
15	New members in the church	30	18	4	2	24	44
16	Quality of the youth/children programs	54				0	0
17	Quality of teaching doctrines	53	1			1	2
18	Bible correspondence school	49	2	2	1	5	9
19	Media in the church and mission	52	1		1	2	4
20	Quality of sermons	52	2			2	4
21	Others	54				0	0

TABLE 29

THE MOST INFLUENTIAL FACTORS OF GROWTH IN YUGOSLAVIA
AFTER THE WAR

N	The Strongest Factors in the Church 1991-1995	Response				Response Rate	
		NoR	YU	C-S	OT	TR	%
1	Public evangelism meetings	20	18	7	9	34	63
2	New members in the church	30	18	4	2	24	44
3	Adequate understanding of lay people	33	8	7	6	21	39
4	Bible studies given by pastor	35	8	7	4	19	35
5	Lay Bible studies	36	8	8	2	18	33
6	Community outreach programs	39	8	3	4	15	28
7	Spiritual life of the church	43	7	4		11	20
8	Bible correspondence school	49	2	2	1	5	9
9	Public prayer meetings	51	3			3	6
10	Literature evangelism	51	1		2	3	6
11	Targeting of unreached people in new places	52			2	2	4
12	Our high values of family life	52	2			2	4
13	Media in the church and mission	52	1		1	2	4
14	Quality of sermons	52	2			2	4
15	Quality of teaching doctrines	53	1			1	2
16	Relationship between union/conference/pastor	54				0	0
17	Leaders in the church staying long in the positio	54				0	0
18	Leaders having difficulty going back to the field	54				0	0
19	Study of Sabbath School Lessons	54				0	0
20	Quality of the youth/children programs	54				0	0
21	Others	54				0	0

TABLE 30

HOW MUCH DID THESE FACTORS HELP THE SDA CHURCH
IN YUGOSLAVIA AFTER THE WAR

N	Factors in the Society 1991-1995	Response				Response Rate	
		NoR	YU	C-S	OT	TR	%
1	Uncertain political situation after Tito	39	12	1	2	15	28
2	Socioeconomic changes after Tito	31	16	2	5	23	43
3	Name recognition of SDA as the church	44	6	2	2	10	19
4	Quality of moral values in society	41	6	5	2	13	24
5	Political changes in present E. European countries	43	6	2	3	11	20
6	Fall of communism in the former Yugoslavia	33	11	4	6	21	39
7	Values of the family life in society	46	3	4	1	8	15
8	Uncertain political situation before war (1991)	38	9	4	3	16	30
9	People having a high opinion of our church	44	4	3	3	10	19
10	Migration from a rural-agr. to an urb.-indu. society	46	4	3	1	8	15
11	Others	43	3	6	2	11	20

TABLE 31

THE MOST INFLUENTIAL FACTORS OF GROWTH
IN YUGOSLAVIA AFTER THE WAR

N	The Strongest Factors in the Society 1991-1995	Response				Response Rate	
		NoR	YU	C-S	OT	TR	%
1	Socioeconomic changes after Tito	31	16	2	5	23	43
2	Fall of communism in the former Yugoslavia	33	11	4	6	21	39
3	Uncertain political situation before war (1991)	38	9	4	3	16	30
4	Uncertain political situation after Tito	39	12	1	2	15	28
5	Quality of moral values in society	41	6	5	2	13	24
6	Political changes in present E. European countries	43	6	2	3	11	20
7	Others	43	3	6	2	11	20
8	Name recognition of SDA as the church	44	6	2	2	10	19
9	People having a high opinion of our church	44	4	3	3	10	19
10	Values of the family life in society	46	3	4	1	8	15
11	Migration from a rural-agr. to an urb.-indu. society	46	4	3	1	8	15

TABLE 32

LEADERSHIP DIFFERS FROM MANAGEMENT

	MANAGEMENT	LEADERSHIP
Functions	Key Word: “Complexity”	Key Word: “Change”
Deciding what needs to be done	<i>By planning & budgeting</i> <ul style="list-style-type: none"> * Goal setting * Detailing steps * Allocating resources 	<i>By setting a direction</i> <ul style="list-style-type: none"> * Creating vision & strategy * Based on broad-based analysis * Determining risk for change
Developing capacity	<i>By organizing & staffing</i> <ul style="list-style-type: none"> * Creating organization & structure * Staffing with right people * Design monitoring system 	<i>By aligning people</i> <ul style="list-style-type: none"> * Communicating: getting people to comprehend the vision * Credibility: getting people to accept the message * Empowering people to act in consistency with the vision
Ensuring accomplishment	<i>By controlling and problem solving</i> <ul style="list-style-type: none"> * Monitoring results * Identifying deviations * Solving problems to facilitate routine work processes 	<i>By motivating & inspiring</i> <ul style="list-style-type: none"> * Generating energy to overcome barriers to change * Satisfying basic needs * Creating extensive informal networks for coordination

Source: John Kotter, “What Leaders Really Do,” in *The Leader’s Companion*, ed. J. Thomas Wren (New York: 1995), 114-123.

APPENDIX J

VISION STATEMENTS¹

Moses' Vision

“For the Lord your God is bringing you into a good land—a land with streams and pools of water, with springs flowing in the valleys and hills; a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey; a land where bread will not be scarce and you will lack nothing; a land where the rocks are iron and you can dig copper out of the hills.”

Deuteronomy 8:7-10

Northwood Community Church Dallas, Texas

Vision is not about reality or what is. Vision is all about our dreams and aspirations or what could be.

At Northwood Community Church, we envision our sharing the good news of Christ's death and resurrection with thousands of unchurched friends and people in the metroplex, many of whom accept him as Savior.

We envision developing all our people—new believers as well as established believers—into fully functioning followers of Christ through people-friendly worship service, Sunday school, special events, and most important, small groups.

We envision becoming a church of small groups where our people model biblical community: a safe place where we accept one another and are accepted, love and are loved, shepherd and are shepherded, encourage and are encouraged, forgive and are forgiven, and serve and are served.

We envision helping all our people—youth as well adults—to discover their divine designs so that they are equipped to serve Christ effectively in some ministry either within or outside our church. Our goal is that every member be a minister.

We envision welcoming numerous members into our body who are excited about Christ, experience healing in their family relationship and marriages, and grow together in love.

We envision our recruiting, training, and sending out many of our members as missionaries, church planters, and church workers all over the world. We also see a number of our people pursuing short-term missions service in various countries. We envision planting a church in America or abroad every two years.

We envision a large facility that will accommodate our growth and be accessible to

¹Malphurs, 239-242.

all the metroplex. This facility will provide ample room for Sunday school, small groups, Bible study, prayer, and other meetings. While we do not believe that “bigger is better,” numerical growth is a by-product of effective evangelism. Thus, we desire to grow as God prospers us and uses us to reach a lost and dying world.

This is our dream—our vision about what could be!

Aubrey Malphurs, 1/97

Saddleback Valley Community Church
Mission Viejo, California

It is the dream of a place where the hurting, the depressed, the frustrated, and the confused can find love, acceptance, help, hope, forgiveness, guidance, and encouragement.

It is the dream of sharing the Good News of Jesus Christ with the hundreds of thousands of residents in south Orange County.

It is the dream of welcoming 20,000 members into the fellowship of our church family—loving, learning, laughing, and living in harmony together.

It is the dream of developing people to spiritual maturity through Bible studies, small groups, seminars, retreats, and a Bible school for our members.

It is the dream of equipping every believer for a significant ministry by helping them discover the gifts and talents God gave them.

It is the dream of sending out hundreds of career missionaries and church workers all around the world, and empowering every member for a personal life mission in the world. It is the dream of sending our members by the thousand on short-term mission projects to every continent. It is the dream of starting at least one new daughter church every year.

It is the dream of at least fifty acres of land, on which will be built a regional church for south Orange County—with beautiful, yet simple facilities including a worship center seating thousands, a counseling and prayer center, classrooms for Bible studies and training lay ministers, and a recreation area. All of this will be designed to minister to the total person—spiritually, emotionally, physically, and socially—and set in a peaceful inspiring garden landscape.

I stand before you this day and state in confident assurance that these dreams will become reality. Why? Because they are inspired by God!

[Taken from *The Purpose-Driven Church* by Rick Warren].

APPENDIX K

WHAT IS THE MOST URGENT NEED IN OUR COMMUNITY TODAY?¹

“What are the most urgent needs our team might address? The following is a list of things most of our children growing up today will face before they reach the age of fifty.

Much of it they will see on television, experience, or be affected by before leaving home.

AIDS

Alcoholism

Assassinations

Bankruptcy

Birth defects

Change—at a mind-shocking rate

Computerization—exponential separation of computer literate/illiterates

Cost of living—making housing prohibitive

Crime and violence—urban and rural

Date rape

Death

Depression

Disease

Divorce

Drugs and drug-related crimes/pressure

Earthquakes

Educational values corrosion

Environmental pollution

Failure

Family breakdown

Financial pressure

Futility

Gangs—threat/pressure

Governmental corruption

Handicapped people

Homeless population explosion

Homosexual pressure groups

International threats and turbulence

Job loss and constant change

¹Biehl, *Master-planning*, 29-31.

Legal problems—immoral laws/lawsuits
 Medical problems—security-threatening bills
 Mental illness
 Midlife crisis
 Military draft potential
 Mobility breaking apart our family fabric
 Movies—thousands of movies watched by the age of ten (many violent)
 Murder—common place; drive-by shootings
 Newspapers—thousands of pages per day available
 Pornography—soft- and hard-core
 Prison—criminal; political
 Rape
 Recession/depression
 Rejection
 Relativism—“no absolutes”
 Rewritten history—where it is hard to believe anything
 Riots
 Sexual perversion
 Sexually transmitted diseases
 Space travel
 Spin masters reinterpreting all of life
 Substance abuse
 Suicide
 Tax burden
 Tax audit trauma
 Television—24 hours; up to 500 channels; live wars
 Terrorists—local; international
 Unemployment
 Urban blight
 War
 World hunger

These are just a few we could name. Which ones will we want to help them cure? If we don't meet these needs, who will? If not now, when?"

APPENDIX L

HOW DO YOU DEFINE THESE TERMS FOR THE GOALS?

Here are a few clear definitions to introduce to your leadership team.¹

	PURPOSE	OBJECTIVES	PRIORITIES (goals or problems)
Definition	A single statement of why something or someone exists.	General areas in which effort is directed.	A specific plan to achieve a measurable result within a specific amount of time
Questions Answered	<i>Why?</i> Why do I exist?	<i>What generally?</i> In what six to ten areas will I continue being actively involved in the future?	<i>What specifically?</i> What <i>specific</i> things will I do to move in the direction of my purpose and objectives?
Characteristics	Written: <i>non-measurable</i> , non-dated, one sentence	Written: six to ten areas: <i>non-measurable</i> , non-dated	Written: three to twenty-four per year: <i>measurable</i> , time-dated
Could be introduced by the phrase	The reason I exist is to . . .	Over the next five to twenty years I want to continue . . .	During the next twelve months I plan to . . .
Amount of time the statement can be expected to last without revision	Twenty years to a lifetime	One to ten years	Short-, Mid-, Long-term priorities.
Example	Our church exists to bring people into a mature relationship with God.	Provide Christian education for our church.	Recruit ten new teachers for Sunday school by November 1.

¹Biehl, *Master-planning*, 42-43.

APPENDIX M

YOUR OWN GOALS¹

“The following ten steps can be applied for the most different goals. How you will use these ideas, however, will depend strongly on your vision of what you want to accomplish.

“With which of these goals can you identify most?

- ☐ 1. Increasing worship attendance
- ☐ 2. Developing your church within existing parameters
- ☐ 3. Overcoming barriers to church growth
- ☐ 4. Developing trust in church development
- ☐ 5. Emphasizing quality factors in rapidly growing churches
- ☐ 6. Leading non-growing churches towards growth
- ☐ 7. Developing the health of the church further
- ☐ 8. Planting daughter churches
- ☐ 9. Starting a new church

You may have completely different goals for church development. Then you should write these goals down.”

¹Schwarz and Schalk, *Implementation Guide to Natural Church Development*, 24-25.

APPENDIX N

STATEMENT OF MISSION

A statement of mission for the _____ church.

It is the purpose and mission of this church to witness to Jesus Christ as our Lord and Savior; as a Christian church in our community to continue to find ways to share with our community the special messages entrusted to us as Seventh-day Adventists; and to win as many to Christ and His messages as God shall enable us to do.

It is our purpose that this church shall be a transforming fellowship in which the members can go on to maturity in Christ, and shall equip them for Christian service according to their gifts and abilities.

Because our church is a part of a world movement, it shall be our purpose to reach out to the world, and to support our world mission through the organizations and institutions of the denomination of which we are a part.

Our Mission

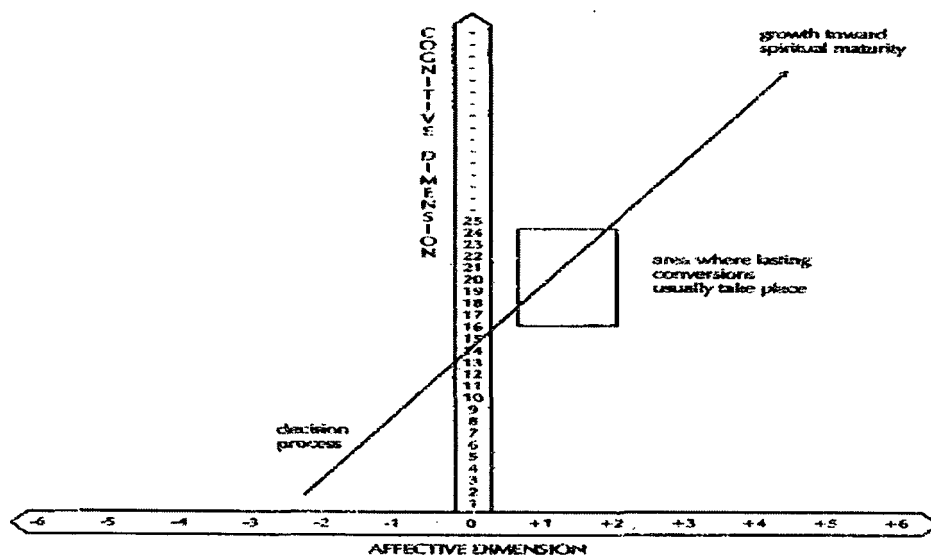
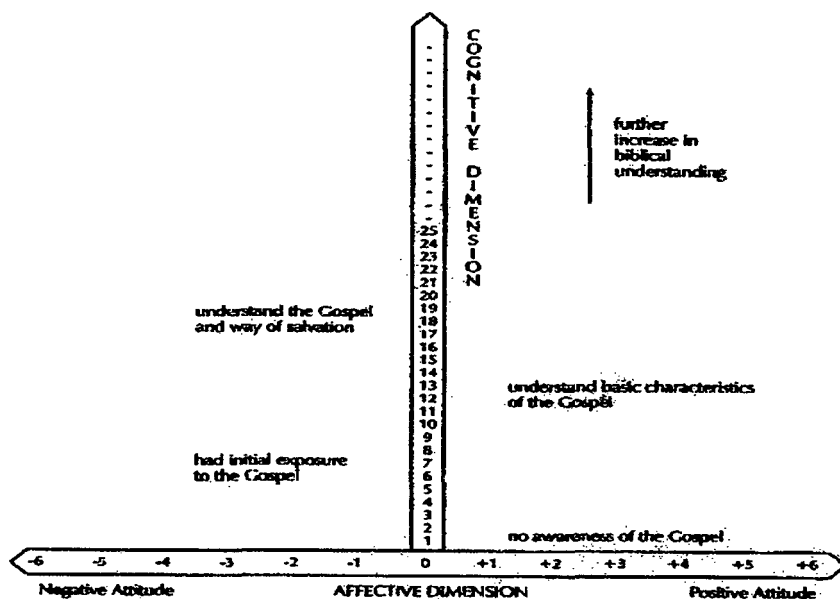
We, the members of the _____ Seventh-day Adventist church, as a part of the World Seventh-day Adventist organization, acknowledge our responsibility in fulfilling the commission given us by Christ to prepare the way for His second coming. To accomplish this, our mission is as follows:

1. To grow closer to Christ through personal Bible study, prayer, and individual commitment.
2. To uphold Christ before all within the church—adults, youth, and children—through worship, instruction, fellowship, and personal concern.
3. To present Christ to the people of _____ and the surrounding areas through community service and personal witness.
4. To carry Christ to the world field through prayer, financial contributions, and personal service.¹

¹Dudley, *Adventures in Church Growth*, 71.

APPENDIX O

THE PEOPLE TO BE REACHED¹



¹Dayton and Fraser, 114-115.

APPENDIX P

UNDERSTANDING OUR TIMES¹

Agenda for a Decade of Destiny
California Southern Baptist Convention
Rick Warren

"The man of Issachar understood the time
And they know what Israel should do."

I. Understanding Our Times

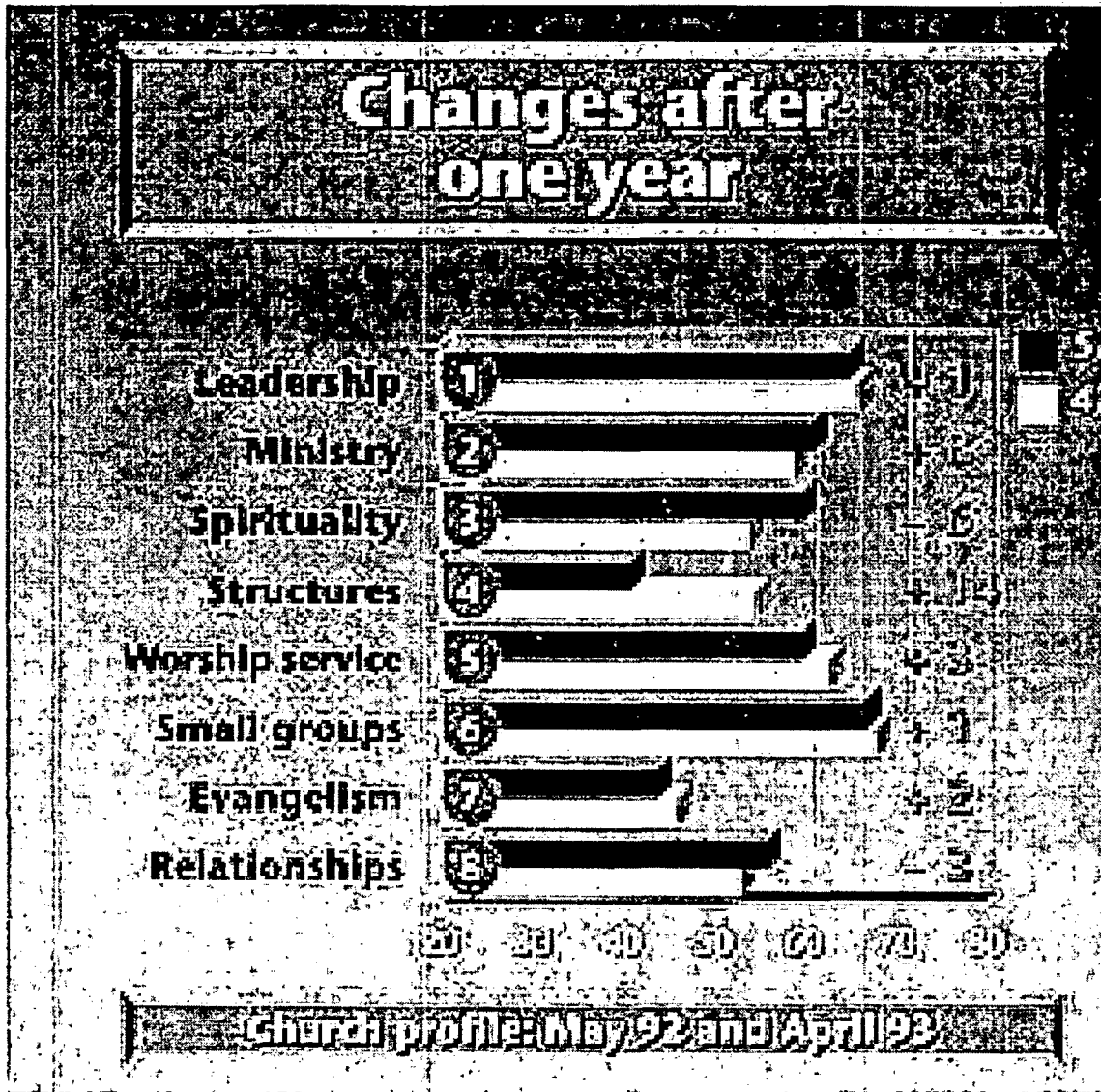
1. Our state is becoming more diverse.
2. The rate of change is increasing.
3. Time is becoming more important than money.
4. Our population is growing older.
5. The church's influence is declining.

II. What We Must Do

1. We must develop multiple styles of ministry.
"I have become all things to all men so that by all possible means I might save some."
1 Cor. 9:22 .
2. We must change methods without changing our messages. (Jesus) "New vine must be poured into new wineskins." Luke 5:38.
3. We must streamline our schedules and structures. "Be careful how you walk, not as unwise men, but as wise, making the most of your time, because the days are evil."
Eph.5:15-16 (NASB).
4. We must mobilize mature adults for ministry. "God has given each of you some special abilities; be sure to use them to help each other, passing on to others God's many kinds of blessing." 1 Peter 4:10 (LB).
5. We must model Christian discipleship. "Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus." Phil. 2:4-5.

¹Malphurs, 130-131.

APPENDIX Q¹



¹Schwarz, 120.

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VITA

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Radivoje Rade Č. Milosavljević was born on June 26, 1944, in Majur-Jagodina, Serbia. He grew up in a Orthodox family with a communist influence. After his encounter with Christ, he was baptized in 1964. That moment was a turning point in Rade's life. After earning his high school diploma in Svilajnac (SPŠ), Rade attended the Engineering Agriculture University of Novi Sad (two years), and later studied Biology at the University of Belgrade (VPŠ). To improve his speaking and writing skills, Rade received a Radio speaker and Journalist diploma at the Peoples University of Belgrade and Institute of Journalism-Belgrade. He finished a BA in theology at the Seventh-day Adventist Theological Seminary in Rakovica, Serbia, and Maruševac, Croatia.

Rade worked in his home country in Serbia, and in Bosnia and Hercegovina as a pastor and evangelist from 1968-1986. From 1986-1987 he worked in the former Yugoslavia as a secretary for personal ministry and youth in South West Conference-Sarajevo, and from 1987-1989 as a Union Youth Leader-Belgrade.

Since the summer of 1989, Rade has been with his family in the United States where he has earned an MA in Religion (1992) from the Seventh-day Adventist Theological Seminary at Andrews University, in Berrien Springs, Michigan. Because of his interest in church growth and mission, Rade pursued a Doctor of Ministry degree at the same theological seminary until he got the call to work as a pastor for the Ohio SDA Conference (1996 to the present). From 1996 to the summer of 2001 Rade, his wife Želja (MA in Counseling and in German), and their youngest son Philip (freshman-honor student) lived and worked in Findlay-Clyde, Ohio. His daughter Mirta is a Spanish and English teacher (San Gabriel Academy, CA) and a graduate of Andrews University, and his oldest son Igor and his wife Flora (Graduates of Andrews University) live and work at Loma Linda, CA, where Igor teaches chemistry and physics (while preparing for medical school), and Flora (MAT) teaches Spanish and French.

Wishing to help people, especially students and pastors, in his homeland, Rade worked on his research project on the growth and decline of the Seventh-day Adventist church in the former Yugoslavia with a focus on Serbia/Yugoslavia: Master Planning for Church Growth in Serbia. Upon completion of the D.Min. degree by August 2001, Milosavljević returned to his most difficult and glorious work under heaven—being a missionary for Jesus in the USA!